Veer Savarkar's

"WHIRL-WIND PROPAGANDA"

(*Statements, Messages & extracts from the President's Diary of his Propagandistic tours, Interviews from December 1937 to October 1941.*)

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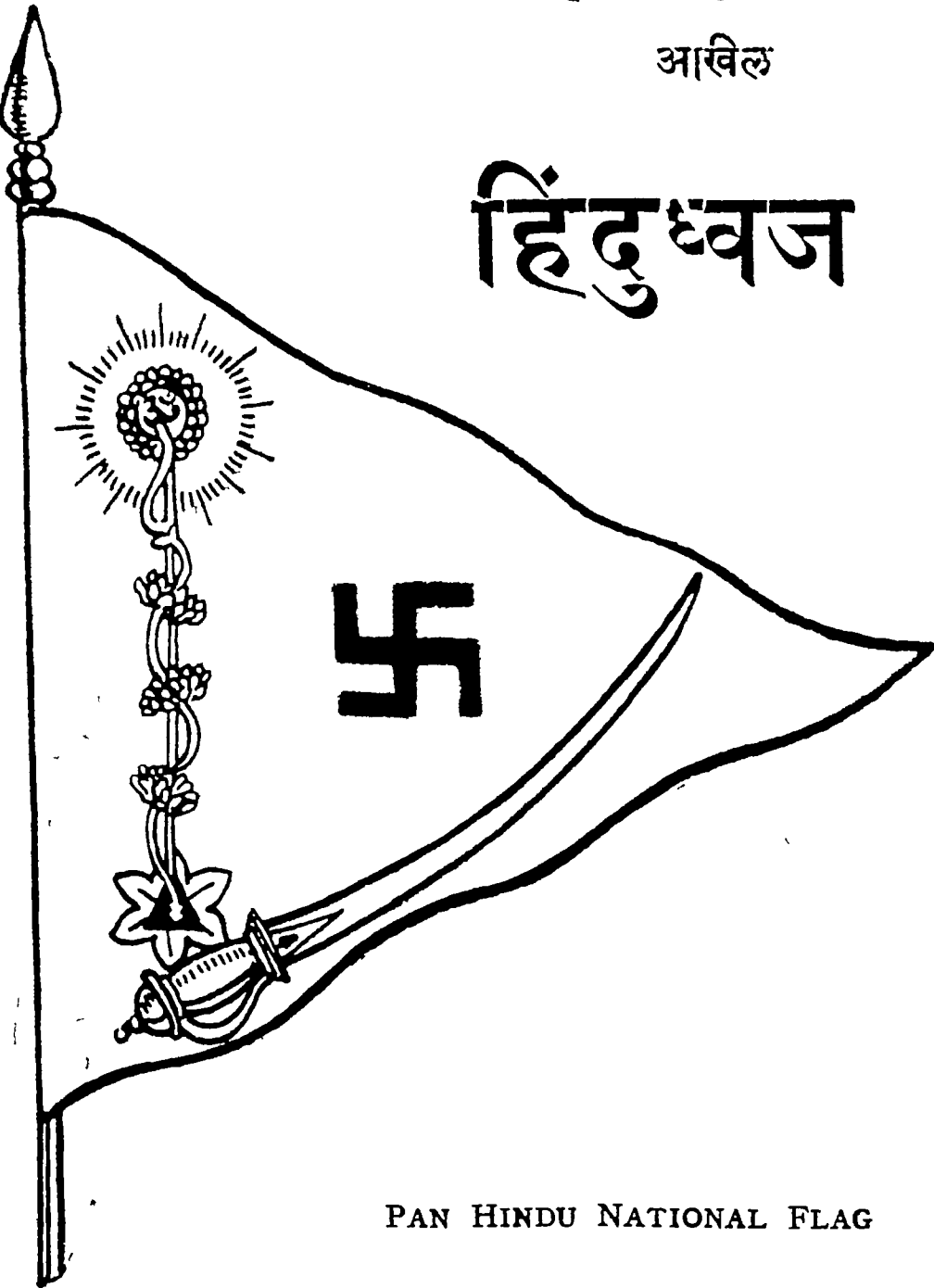
कुंडलिनी-कृपाणांकित
अखिल
हिंदुध्वज
PAN HINDU NATIONAL FLAG

Preface.

This book is primarily meant to serve as an authoritative text and a faithful guide to the propagandists, workers and leaders of the Hindu Mahasabha movement in particular and the Hindu public in general, enlightening the lines of practical application of the fundamental Ideology of the Hindu Sanghatan Movement to the various detailed questions and problems which face the Hindus to day.

Statements & messages

(1) The first part of this book contains chiefly the various Statements which Swatantrya Veer Savarkar had issued from time to time during his tenure of Office as the President of the Hindu Mahasabha covering the period from about the 1st of January, 1938 to the 1st of October, 1941.

Veer Savarkar's well-known work on 'Hindu Sanghatan' and 'Hindutva' have expounded with intuitive originality, political insight and clarity of thought and expression, the Ideology and fundamental principles which constitute the informing and inspiring sources of the Hindu Sanghatan movement The Statements, Messages and such

other casual writings of Veer Savarkarji which comprise the first part of this book form in a way a sister volume to those two famous works the 'Hindu Sanghatan' and 'Hindutva'. These Statements reveal to us how to apply that Hindu Ideology to all practical questions and problems which face Hindudom in its day-to-day National activities. Even a cursory glance at the Contents page of this book will convince the reader of the fact that from the Indian constitutional questions, electioneering campaigns, mass-movements like the Nizam Civil Resistance Struggle, Hindu Moslem relations and riots, the Inter-National situation as viewed through the Hindu point of view, the war aims, the census, the shuddhi, the social economical and cultural rights of the Hindus right down to the organizational details and local grievances of Hindus

and details of the National life of Hindudom today which will serve in the main to guide the Hindu Nation for decades to come and if worked out by the Hindus in all its details and on the lines of action laid down, cannot fail to enable the Hindu Mahasabha to dominate the political field in India and to lay down a deep strong, broad-based foundation on which the Hindus can rear up an independent indivisible and invincible Hindu-Nation from Indus to the Seas. This elaborately detailed out programme could not be more aptly summed up than in Veer Savarkar's own words: HINDUIES POLITICS AND MILITARIZE HINDUDOM.'

One more point deserves to be noted in connection with these Statements and Messages. Statements are generally passing expressions on views on daily events and consequently secure but a casual notice of the readers. They exercise hardly if ever, a serious or abiding influence on the thought and literature of the people. But several of these Statements issued by Veer Savarkarji and which form the contents of this book constitute an

exception to its rule. Some of them went forth like a clarion call resounding throughout India. Some of them arrested the attention of Nations even outside India in Europe and America. There are phrases and even words compressed with such sparkling eloquence and originality that they gave a decisive turn to the public thought at a stroke. Their compelling logic, the literary excellence and especially the bold and unerring vision have exploded a number of myths like the 'Two Majorities in India or the 'Absolute Non Violence' and non Resistance' with which the unscientific and confused conceptions of geographical patriotism and Pseudo morality of the Gandhist school of thought had vitiated public mind to the great detriment of Hindus in particular and have thrown a flood of light on the Political chaos of [illegible] and [illegible] enshrouded in mental darkness. On the whole they have left such an indelible stamp of thought and phrase on the public mind that they have already been incorporated [illegible] in the Hindu Sanghatanist literature in prose and [illegible] their leading points, [illegible] and [illegible] are already on the lips of millions of Hindus [illegible] India

as self-evident truths. Consequently, although they have been styled as casual Statements and Messages etc., yet they deserve a careful study on the part of public in general and the Hindus in particular as constituting an authoritative text illustrating the Hindu Sanghatanist Ideology in itself and in relation to all other Political schools of thought.

The Presidential Diary.

(II) The second part of this book contains a roughly outlined Diary of Veer Savarkar's tours, interviews and such other activities during the last four years of his Presidential tenure based on some notes and newspapers' cuttings framed into a Diary-form. The dates, details and the figures of the attendance at the meetings, processions etc noted in it may be, as happens in current reports in news papers of such functions, some what inaccurate, a little exaggerated here and on the contrary a little underrated there But apart from such a few casual exceptions the reports on the whole reflect the information and attendance correctly and bear a faithful evidence to the fact that through these hurricane tours and mammoth meetings the

President carried the Message of Hindu Sanghatan to millions upon millions of Hindus in person and roused and enthused whole provinces with a new Pan Hindu life and spirit bringing about a *Mental Revolution in the Hindu World*

Hindu Militarization Movement

The second point which should especially be noted in this Diary is the fact that Veer Savarkarji took up the cause of Hindu Militarization immediately after his release. The Government disarmed our Nation after the National Rising of 1857, while the fantastic fad of Absolute non-violence and non resistance which Gandhiji and under his influnce the Congressite Hindus raised into a fetish *killed the very desire to take up arms even if it was* made possible to do so. The Government had only anathemised militarization politically, but this fetish of Absolute Ahimsa anathematised military mentality itself even religiously Only a few far-sighted and sturdy Hindu Patriots like Dr Moonje continued to swim against the tide here and there But to Veer Savarkarji, the martial instincts and military efficiency of a Nation constituted the very

breath of its life. Accordingly he addressed himself to the task of reviving the Military mentality among the Hindus immediately after his release in 1937. He led processions of thousands of youths demanding compulsory military training. In reply to hundreds of addresses which were presented to him by corporations, municipalities, boards, educational institutions throughout the country from Lahore to Madras and Sindh to Bengal, he never failed to emphasise the crying need of the hour of militarizing the manhood of the Hindu Nation once again. Hundreds of mammoth meetings were addressed by him exhorting the Hindus to join the armed forces in the Country by enlisting in thousands in the army, navy, the air-forces, the war-crafts factories etc. and to go through the baptismal of fire on live battle-fields. The Hindu public long **stupified** under the effects of the moral opiates of the Gandhistic cult of Absolute Ahimsa was startled all of a sudden as if by an electric shock. By Veer Savarkar's powerful counter blast which went resounding through the country that "**Absolute Ahimsa is absolutely immoral, because anti-human**" The logic with which he expounded

this bold assertion was philosophically, historically and morally so convincing that millions of Hindus welcomed and embraced it as a revelation. Today the Hindu militarization movement forms the the foremost plank of the immediate programme of the Hindu Mahasabha platform and thousands of Hindu Sanghatanists have already taken to Military career with avidity The Hindu is also found facing manfully aggressive anti-Hindu riots and resisting in exercise of the rights of self-defence all-anti Hindu attacks in defence of the Honour of the Pan Hindu Flag

The Social Reform movement

Another point which must be stressed here is that the movement for Social Reforms within the Hindu fold received no less attention from Veer Savarkarji during these four years as will be seen from this rough sketch of his Diary Wherever he went the first item on his programme had ever been a visit to the socalled Untouchable quarters wherein he mixed among them, dined with them exhorted in mammoth meetings the socalled touchable Hindu to uproot Untouchability He upheld the

right of every Hindu irrespective of caste or sect to equality of public rights and duties in all departments and aspects of our National life. He presided over large conferences and meetings of the socalled untouchables, as at Ferozpur, Delhi, Karachi, Poona, Nagpur, Monghyr and hundreds of other leading towns in almost all provinces in India he visited. As the foremost Hindu-Sanghatanist social Reformer of our times, he does not believe in the presumed inequality based on the accident of birth alone in a particular caste or sect or section. Consequently, he personally stands for doing away with all restrictions based on such superstitious differentiation alone as regards inter-dining inter-marriages, humiliating differentiations in religious rights etc and recognises merit wherever it is found. **Without involving the Hindu Mahasabha organization into social and religions activities not guaranteed by its constitutional limits** Veer Savarkarji has, in his personal capacity, organized, atteneded & participated in hundreds of Pan-Hindu dinners through his tours in which thousands of Hindus publicly dined together, touchables and untouchables, without any distinction of caste or

Sabhaits have fought and in several cases won in the teeth of Congressite and League opposition during the last four years in spite of the utmost paucity of means at his disposal to aid him

Grateful Recognition by Hindudom

The very grateful recognition of this monumental service he has rendered to the Hindu cause which led the Hindu Sanghatanist world to offer him the Presidential Honour four times in unbroken succession in spite of his pressing resignations on account of failing health and added to the fact that in spite of the latter fact he continued to discharge his onerous duties in compliance with the pressing request of his comrades cannot fail in itself to be the most eloquent testimony to the intensity and effectiveness of this *whirl wind propaganda.*

Hindudom has already offered, in electing Veer Savarkarji the President of the Hindu Mahasabha for four times in unbroken succession, the highest Honour it has at its disposal at present But it is still a crown of thorns May he be spared to us till it gets transformed into a Crown of Triumph for Hindudom!

5-11-41 } A S Bhide

Swatantrya Veer V D Savarkar.

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HINDU MILITARIZATION.

"In pursuance of the resolution on 'Immediate Programme,' passed at Madura by the Hindu Mahasabha and reaffirmed by the All India Committee at Calcutta, it is encouraging to note that the Hindu Militarization movement is being carried on effectively by the Hindu Sanghatanists throughout India. Several outstanding leaders of the Mahasabha are carrying on an intellectual campaign through press and platform to fan up the martial spirit in the Hindu Race which lay dormant and suppressed for want of opportunity and encouragement The heroic Goorkhas, Sikhs, Jats, Rajputs, Maratha's have joined the army in their thousands while the demand of the Hindu Mahasabha for doing away the humiliating distinction of 'Listed and non-listed" classes and castes being conceded under the pressure of war-exigency by the Government. Hindus of all castes and classes are also joining the Forces from almost all provinces in an ever-increasing measure. Thousands are being trained in the different manufacturies for ammunition, in ordnance

factories, ship-yards and in several other war-crafts hundreds of valorous Hindu youths have already secured King's Commissions and Viceregal Commissions.

'This is all as it should be. The beginning is well made. But I urge on all Hindusabhas and Hindu Sanghatanists throughout India to intensify their efforts yet more effectively and strenuously to utilise this unique opportunity to press on the movement for Militarising our Hindu Race and get it trained up to an up-to-date Military efficiency

"There is no question of co-operating or no-co operating with the British Government in their war-efforts. The only qustion that you have before you is, to find out how best you can turn this inevitable co-operation with the British as profitable to your own Country as it is possible under our present circumstances to do.

'Because let it not be forgotten that those who fancy that they can claim of not having co-operated with the Government and helped the war-efforts either on account of the demoralising and hypo-

critical fad of absolute non-violence and non-resistance even in face of an armed aggression or as a matter of policy simply because they do not join the fighting forces, are but indulging in self-deception and self-complacency. They pay taxes, serve in the Railway, postal, legal and even police departments and are openly out to pool up as much profit as they can in supplying directly to the Military departments clothing, blankets, food and all other articles. Thus they too provide the Government with the very sinews of war. For all practical purposes they too cannot but co-operate with British Government with this only difference that their policy of boy-cotting the army deprive the nation of the only outstanding benefit it could have received in return for this inevitable co-operation

"But if we Hindusabhaits utilise this opportunity to the largest measure possible by extending a military co-operation with the British Government in a responsive spirit and measure we shall do a double service to Hindudom The first being that we shall be able to defend our own country, hearths and homes, if we are actually attacked by alien

Forces from outside or by an internal anti-Hindu anarchy secondly in addition to this immediate benefit we shall be able to press on the Hindu Militarization movement to such an extent as to secure permanently a dominant position for the Hindus in the Indian army, navy and airforces wherein today the Moslems are almost monopolising and the Hindu element is woefully sub-ordinated as a result of the criminal negligence towards and even a downright condemnation of military life which the Congress under the Gandhist lead had been guilty of

"Under the present circumstances therefore of all policies to press on the cause of Hindu Militarization is the best and the most farsighted policy we can adopt. Let the Hindus therefore come forward now and enter the army, the navy and the air forces, the ordnance and other war-crafts factories in their thousands and millions Let them cross the seas to give fight and to pass through the baptism of fire in all the world theatres of war, learn to use the latest weapons the world knows of and measure their swords with the bravest races of the world of

today This cannot but liberalise the social outlook of the Hindu Race, get rid materially of present economical un-employment, give a fillip to industrialization, render the Hindu Military-minded-spirited and valorous and secure and stabilise the Hindu strength in Indian Military Forces of all arms. The latest developments and the war situation on the Western and Eastern fronts make it inevitable for the British Government to depend on India's man power in an ever increasing measure. An Indian army wherein millions of Hindus occupy the dominant position which their population proportion entitles them to do must prove the most effective factor not only to defend our Country in this present juncture but also to further the cause of the political emancipation too of our Mother Land in the long run.

"To deal with the difficulties and the grievances which the Hindu recruits to the Army find from time to time, a Central Northern Hindu Militarization Board has been formed by the Hindu Mahasabha at Delhi with Mr. Ganpat Rai, B A, LL B Advocate, 51, Panchkuin Road, New Delhi, as

convenor A Central Southern Hindu Militarization Board is also formed under the Chairmanship of Mr L B. Bhopatkar, M A, LL. B., President Maharashtra Provincial Hindusabha, Sadashiv Peth Poona. All complaints or applications for information etc. should be addressed by those Hindus who want to enter the Forces or have already enlisted themselves in them, to the above addresses Sir Jwala Prasad Shrivastav; Barrister Jamnadasji Mehta, Bombay, Mr V V Kalikar, M L. C., Nagpur and other members on the National Defence Council or the Advisory War Committee will certainly try their best to get these difficulties removed so far as possible when they are forwarded by these Militarization Boards on to them

"One point however must be noted in this connection as emphatically as possible in our own interest that those Hindus who join the Indian Forces should be perfectly amenable and obedient to the Military discipline and order which may prevail there provided always that the latter do not deliberately aim to humiliate Hindu Honour '

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VEER SAVARKAR'S
Whirlwind Propaganda
PART I

STATEMENTS & MESSAGES.

Statement regarding the release of 'Chatto' & other revolutionary exiles

" I wish to draw pointed attention of the Indian public to the fact that the news, first reported by the Socialist News Service, to the effect that a number of Indians including the famous Indian political exile Mr Chattopadhyaya is put under arrest and held in detention without trial by the Russian Government, is too serious to be passed over in silence. It is clear from whatever we know about the persecutions and prosecutions in that Soviet republic that the fate of such Political prisoners or suspects there, is not a whit better in Stalinist regime today than it was in the Czarist regime in days gone by. It should be a disgraceful act of ingratitude if we fail to do all that lies in our power to get this news ascertained and if it turns out true then to render all possible help to these our countrymen there by bringing Govern-

mental pressure and the moral force of public opinion to bear on the Russian Government so as to secure a fair trial in an open court of Justice and spare them from the torturous underhand devices of the Police to extract confessions to order. Let not our Provincal Ministries and the Members of the Central Government, forget that responsibility of doing this lies mainly on them For, they owe, in no small measure, their present positions and whatever political progress we have been able to register to the life-long struggle which these exiles have been carrying on and the untold sufferings and sacrifices they have faced in the cause of freedom of our Motherland ever since the days of 1905 A D Their means may not be ours today but their sterling Patriotism and their contribution to our National cause in sacrifice and in effect have to be recognised and gratefully remembered. The Civil Liberty League also must take up this question Indian Representatives in Legislatures in India and in the League of Nations as well must demand authoritative information. The British Government also ought to bestir itself and see that all legal assistant is provided for and every facility of defence is given to those Indians in detention. Had they been Englishmen could the Government had been so apathetic ?

Or is there something at the root of it all worse? The Soviet republic which professed to lead the Anti-Imperiaslist front all over the world did not hesitate to eat the humble pie and enter into commercial alliance with the British, the biggest Imperial power in the world, a few years ago, and agreed to put a stop to all Indian Political propaganda in Russia.

Now, is this wholesale arrest of old Indian Revolutionaries and refugees in Russia another bid on the part of the Soviet to placate the British Government still further? If the British Government fails to demand openly all the information as to the charges against these our Indian exiles and see that they are not illegally harassed and render all legal help to them. This suspicion that some underhand machinations between the British and the Russian Government may be at the root of these startling arrests cannot fail to raise its head in public-mind in India".

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An Appeal To The Hindu Voters of Faizabad

Hindus of Faizabad constituency

I am glad to learn that the U P. Hindu Maha Sabha has decided to support Dr Surajpal Singhaji as the Hindu Candidate for the election to the

Provincial Legislature on behalf of your constituency I call upon every Hindu voter to vote for the Hindu Maha Sabha candidate only who has openly pledged to guard Hindu interest in the Council and cannot but be faithful to the National interest too For, true interest of the Hindus who formed majority in the Indian Nation have ever been perfectly consistent with the tenets of Indian Nationalism as well There is a false notion abroad that it is something unnational, something mean in supporting a candidate who does not stand with a Congress ticket But this notion is utterly misleading, mischievous and is responsible for the incalculable harm that is being done to the Hindu interest all over the country Every party and community has a right constitutional and moral, to nominate and support its own candidate The *Moslems have got a Moslem* electorate to protect their special interest and community The Christians have got theirs and similarly in order to protect the special interest of the Hindus the present constitution has provided a Hindu electorate though it is absurdly called a General one. Under such circumstances so long as the other electorates have a right to put forward their own communal candidate it is perfectly legitimate national and imperative for the Hindu

to put forward Hindu candidates charging them to guard the rights, life and property of the Hindus against any aggression. The Hindu Maha Sabha being the only organised all India Hindu Institution, it is its duty to see that Hindu interest does not suffer by any default in exercising this most esential right of sending such Hindu representatives to the Legislature on behalf of the Hindu Community as are bounden by their election pledges to advocate the Hindu cause as plainly, publicly and boldly as possible

But the Hindu electorate in your Province as well as in some other ones committed a serious mistake in the last election of returning representatives who stood on the Congress ticket and being bound by the Congress discipline could not discharge their duty of protecting the Political or Social interest of the Hindus even when they were perfectly just and legitimate from the National point of view. Many of them were ashmed to own themselves in the public as representatives of the Hindu Community alone, which in fact had elected them and some of whom openly proclaimed that they were not Hindus at all- that it was Antinational to call oneself a Hindu We have no quarrels with them if they honestly feel it a disgrace to own

themselves as Hindus But all that we Hindus must tell them in such a case as that is "If you are not a Hindu or think it antinational communal and mean to own yourselves as the representative of the Hindu people—why do you kneel down before the Hindu Electorate as a Hindu Candidate as soon as the season of election sets in? We do not want to vote for one who is a Hindu only on a season ticket for the election day only We who are not ashamed of owning our Hindu Race take pride in Hindu culture and our National identity as Hindu will vote only for him who pledges himself to represent us in our own name and guard Hindu interest against the aggressions of all non Hindu elements whether from inside the country or outsi and continue to fight for the political emancipatic of Hindusthan, our Mother Land and our Ho Land from any alien domination. The Candida whom Hindus ought to elect must not only a true Nationalist but a staunch Hindu Nationali as well. For the truer Hindu is to himself who cannot but be a true Indian Nationalist well"

But our Hindu people failed to take th precaution at the time of the last election Th result was that, while the Moslem electora took good care to return only tho

Moslems who were bold enough to champion the Moslem cause even when its demands and claims were anti-national and outrageous in the extreme, the Hindu electorate returned the Congress candidates, that is, prescisely those people who were openly maintaining that to pay any attention to the grievances, hopes and aspirations of the Hindus as a community even when they were just and legitimate was something below the dignity of a Congresswalla and did not hesitate to anathemise the Hindu Sabha and those who openly advocated the cause of the Hindus and tried to save their life, property and honour against the onslaught of the Moslem Gundas and the Moslem Community as a whole in the riots and the organised orgies against the Hindus that took place from time to time from the Frontier in the North right to Malabar in the South—as rank communalists and anti-nationalists.

This serious mistake of the Hindus amounted to nothing short of a political suicide. Look at the Moslem Ministers in Punjab and Bengal for example. They are openly advocating the cause of the Moslem community; say that they are there as servants of the Moslems threatening the Hindus in those Provinces even with a "Satana" inflicting Urdu on the Hindus and doing everything possible to advance and strengthen the Moslem position

India without even mentioning an exception even on economical grounds When the Hindu Maha Sabha maintained that reformed Council must be *worked out with a view to continue further the* fight for freedom the Congress dubbed that act as "Haram" and said they would never take the oath of allegience to an alien Government. But now those very men have sworn full throated allegience under the same oath are begging to that Hindu electorate to send them to those very Councils and are sticking to their offices as ministers like so many leeches While the Hindu Maha Sabha condemns the Communal Award as not only anti-Hindu but anti-national the Congress committed the National crime of first conniving at it and now of wellnigh accepting it as a settled fact, if their Moslem boss be pleased thereby Hundreds of Hindus in U P had to face imminent danger to *their life and property by the threatening Moslem* mobs But the U P Government during the recent riots did not give them the protection which they could have easily given by dealing severely *with the Moslem fanatics and leaders when they* went on inciting the Moslems to rise again t the Hindus. In U P the Moslems though they do not constitute even forteen percent in the population have already secured services in different depart

ments rising in some cases to more than fifty percent The Congress Ministry knows this all very well, knows the Hindus are going abegging for want of employment but they are doing nothing to remove any such grievances under which the Hindus are groaning for the fear that if they do so they will be called representatives of Hindus alone, will be accused of advocating a Hindu cause and advocating the Hindu cause is in the Congress vocabulary tantamount to a pleading guilty to an anti-national act

The only remedy to root-out all this mischief lies in relieving these Congress minded gentlemen from the responsibility of representing the Hindu Community and the Hindu Electorate and leave them free to act as Nationalists whatever that may mean and to elect only those who would act plainly, publicly and boldly as advocates of the Hindu cause, representatives of the Hindu community in particular and in the main owing to the simple fact that they have been elected by the Hindu voters as Hindus.

The Congress candidate in your constituency may be, for all I know a respectable gentleman There are persons in the Congress who are respectable

patriots The Congress , itself as an institution is a national asset. But we are not dealing here with persons As there are some patriots in the Congress there are patriots who have sacrificed their all in all for the freedom of our motherland in the ranks of the Hindu Maha Sabha, also Here the chief question is that of the present policy of these national institutions. The present policy of the Congress is entirely anti national in as much as it is encouraging the Moslems to be more and more communal fanatical and over bearing and is downright anti Hindu trampling under feet even the most legitimate and National claims and interests of the Hindus and therefore it is a first and formost duty of every Hindu Voter who is proud of his race religion culture and Nation to vote only for the Maha Sabha candidate who pledges to act not only as a staunch Nationalist but in addition to it as a staunch and fearless advocate of the Hindus whose votes send him to the Legislature as their special representative

It is false to say that the Hindu Mahasabha represents the interest of the moneyed class only It is the Congress on the contrary which is fattened and fed by the millions contributed to it by Millioneers and millowners and the plutocrats in

the land If the Jamindars are Hindus the tenants and peasants and workers in our Land are Hindus too. The Hindu Maha Sabha is open to all Hindus whatsoever and is bound to see that the interest of the peasants and tenants and workers are equally attended to and safeguarded even if he tries to discharge his duty under a false notion of pseudo-nationalism; but if a Hindu candidate on Hindu Maha Sabha ticket is elected he will side with the Congress in any act which is truly national but in addition to that will be fearlessly advocating all legitimate interest of the Hindu community as well. He will always stand by the principle that Swarajya for which the Hindus alone have fought for and will continue to fight for means a Rajya in which the Swatwa of the Hindus that is the Hindutwa of the Hindus lies safe and Hindu honour is maintained unsullied and no non-Hindu community is allowed to dominate over the Hindus even though they deserve to get in the proportion to their strength of population if but they join in the 'National fight and if they owe true loyalty to the National cause.

In the end I call upon the Hindu electorate of Faizabad and Ayodhya to remember that the responsibility of returning a Hindu Candidate who is open advocate of Hindudom and Hindu honour lies

on their fate who is an open advocate of Hindudom and Hindu honour lies on their shoulders more than on any Hindu Electorate as they belong to that sacred portion of India which has been sanctified in the eyes of Hindudom as a whole as the Land where Ramchandra was born and ruled and fervently hope that they will vote for Dr Surajmalji who represents the Hindu Maha Sabha.

A word more to the Hidu Sabhaists in U P That even if their efforts in returning the Hindu Maha Sabha candidate in the Faizabad constituency proves abortive this time they should not loose courage but should press on in fighting out every election against the Congress candidates in future also as doggedly as they are doing in this case and I have no doubt in my mind that they shall succeed before long in capturing the Councils and installing a real Hindu Ministry in their Province. It is the Hindu electorate that has made Congress powerful in U P But as the Congress has betrayed Hindu interests now it will again be the Hindu electorate who will and can pull down any anti-Hindu Government and reinstate a truly Hindu Ministry who will not hesitate to raise the Hindu in U P. to be the paramount power in the Land which they as the major community there deserve of

right to be

3

HINDUS & THE MUSLIM DISSOLUTION OF MARRIAGE BILL

'I feel it my duty to voice forth the opinion of the Hindu Public in general as evinced in a number of resolutions passed at their meetings and institutions throughout the country and enter in a strong protest against the bill titled "Moslem Dissolution of Marriage Bill and introduced in the Central Legislature by Mr. Kazimi The bill is detrimental to the interests of the Nation in general and Hindu Society in particular.

(1) It is detrimental to the Hindus in more than one ways firstly it is an unwarranted encroachment by a non-Hindu member on the personal Law of the Hindus. Secondly, although the bill professes to enable Moslem women to secure a divorce and thus liberate them from the shackles which hold them bound to a Marital tie against their free will according to the present Mohamedan Law and practice still, inconsistently enough it seeks to chain them down to share the bed and board of a Moslem husband whom they may hate and wish to

provided that the presiding officer of that court is a Moslem" And again 'appeals from the decision of the trying courts shall lie to the High court and shall be heard and decided by a Moslem judge of that court"

Now this innovation is bound to be detrimental to the unity and cohesion of the National state, as the attempt amounts to nothing short of introducing the communal virus even in the judicial administration of the state. Are we to have as *many courts as there are creeds and religions in the land?* — each competent only to try the cases of those to whose creed or religion the trying judge belongs? The distrust that the bill shows towards non Moslem judges amounts to a covered condemnation against that class who have ever been known to deal even handed justice without any distinction of creed of religion."

For these and other objections against this bill it is the duty of every Nationalist member in general and Hindus and Christians in particular to oppose it as it stands Even in the interest of civil liberty alone the bill also ought to be condemned by every member who is a free thinker and follows no religious persuation

Hindu Mahasabha & the So-called Untouchables.

[The following reply was sent by Br. Savarker to the President of the Charmakar Conference held recently in Sangola (Sholapur) who had forwarded the following resolution of the Conference to him as a President of the Hindu Maha Sabha The resolution ran thus "As the Hindu Mahasabha is doing nothing for the uplift of the Harijans, this conference requests Br. Savarkar the redoubtable champion of Liberty and the Hindu Mahasabha to undertake the solid work of removal of untouchability, consistently with the Sabha's ideal"]

The reply by Br. Savarkar President Hindu Mahasabha was to the following effect:—

"Your letter of 27th June 1938, duly received by Br. Savarkar. He was glad to see that the Charmakar Conference was held and with success

He read the resolution that you sent to him for his information. But the resolution in question

was adopted either through the ignorance of our unmindfulness of the work done by the Hindu Mahasabha in general, and all the Hindu Mahasabha workers in particular from the very beginning The amelioration of the condition of the socalled untouchables is one of the main planks of the Mahasabha movements and it is incorporated in the very object of the Mahasabha constitution Lala Lajapatrai, Swami Shaddhanand, Bhai Paramanand, Pandit Anandpriyaji Babu Padmarajajee Jain, Chandkaranjee Sharda Br Savarkar are few of the many leaders of Hindu Sabha who have worked and are working strennously for the Poorvaspriahyas.

The Hindu sabha branches of Punjab, Delhi Rajaputana; Baroda, Bengal, C. P., Ratnagiri and many others have done for the untouchables at least as much as any of the untouchables' institutions or their leaders, if not more.

He strongly protests against the sense and letter of the resolution which is illconceived and absolutely wrongly put. The Hindu Mahasabha and its leaders have not only conceived but actually began to work for the removal of untouchability long before the Congress and its head

Gandhiji understood it.

Br. Savarkar, President of the Mahasabha even after he became the President of Mahasabha addressed three or four hundred meetings throughout Hindusthan and exhorted not less than one hundred thousand people to remove untouchability and as a piece of public demonstration to prove how he personally held all Hindoos equal, made untouchable leaders in almost every meeting to offer him water or food and participated of it in the presence of all. He visited not less than a hundred habtiations of untouchables and was received by them in public meetings, had organised not less than one thousand men of whom five hundred invited untouchables participated in the anti-caste dinner last May. Even the intercaste marriages between touchables and untouchables received his public support for example in the case of the Kolhapur inter-caste marriage.

Mr. Anant Hari Gadre who is a leading worker in the Mahasabha had started the Zunka Bhakar Sangh and you know what far reaching efforts it had in removing not only the untoucha-bility but even the caste barriers so far as inter-dining was concerned.

I am sending by separate book post two books of the reports of the Ratnagiri Hindu Sabha. There in the contents I have marked with the red pencil the portions and paragraphs dealing with Sabha's efforts in removing untouchability and the success with which they were crowned. You will see in that, that the first awakening among the Charmakars in the district was due to the efforts of this Hindu Sabha and its leaders had visited almost every big Maharwada, Chamarwada and Bhangiwada long before any Charmakar leaders had done so. Mr. Kajrolkar, the Bombay leader, as well as Mr. Rajbhoja know this very well but as you are not expected to know the facts you are requested to go through those portions and paragraphs of these Ratnagiri reports without fail. The fact as all these details will show is that these leaders of the Hindu Mahasabha from Lala Lajapatraiji and others have taken up the work in hand and on a large scale long before the Congress or Gandhiji stepped in that field.

It is hoped that in view of this fact the Charmakar conference should feel itself duty-bound to recognise the work that the Mahasabha has done through its leaders and branches at any rate in its

next Session if not for any expression of gratitude still at least out of regard for truth and in justice to that great institution—the Mahasabha. It does not expect any thanks as whatever it has done it was dutybound to do. But to disown or forget altogether what it has done actually is hardly an honest affair. After recognising it your conference will of course be justified in expecting that the Mahasabha should do still more work in this direction. 28-6-38

5

HINDU MAHASABHA & THE HINDU STATES

"In order to remove misunderstanding that seems to have grown in some quarters I want to make it clear that the Hindu Mahasabha had deputed none to work on its behalf at Sikar or at any other place and meddle in or take sides in the unfortunate internecine struggle that is going on between the Sikar and Jaypur states. The policy of the Hindu Mahasabha has ever been of goodwill to all Hindu states and the people therein for their well being and patriotic progress and of non intervention so far as their internal affairs are concerned except when the interests of Hindudom as a whole are affected by some perverse anti-Hindu activity.

Now that His Highness the Maharaja of Jaypur has come home and will soon be in a position to pay personal attention to the affair, the Mahasabha hopes that the unfortunate situation which is ruinous to the interest of both the Hindu states involved will be improved forthwith and regrettable excesses are promptly investigated into the offenders called to book and the difference with the Rao Raja are settled in as generous and just a way as possible. —19-7-38

6

MAHASABHA'S ATTITUDE TOWARDS FEDERATION

"In order to avoid any mis-understanding arising out of the short reply made by the Under-Secretary of State for India in the Parliament as reported in the "Times" of Bombay dated 8-3-38 I, as the President of the Hindu Mahasabha feel it necessary to restate the attitude of that body towards the question of the Federation scheme

The Mahasabhaits hold that the Federal constitution as incorporated in the Government

of India Act 1935 A. D. is inadequate, halting and extremely disappointing in as much as it hands over no real and effective political power to the representatives of the people especially in the military and the Foreign department of the State.

Yet, in as much as it has the saving grace of introducing the Federal principle in the constitution of this country which is bound to accentuate their pace towards the realization of national unification of the two great divisions of this country by binding together the Indian States and the parts under the British occupation into an organized and corporate whole however loosely it may be to begin with and refuses to extend the curse of communal award to the states at any rate; the Mahasabhaits declare that they are not going to boycott it in case it is speedily introduced even in its present form but are resolved to use whatever point of vantage it is capable of affording to them to strengthen their position and to press on their march towards the ultimate and absolute capture of the legislature and the Government by the representatives of our Indian Nation."

KHANNAJI STABBED !!

No words can adequetly express the sense of indignation with which Hindu Saṅghátanist all over India have received the news that Mr Khana, *the indomitable* Hindu Missionary, has been stabbed by a Moslem fanatic at Karnavati (Ahamadabad), for no other reason than that he had worked hard to make the session of the Hindu Mahasabha so successful in that city last year *If any section* among the Moslems still hopes to overawe the Hindu Sanghatanist in this wise it will soon find that such outrageous acts can but render the success of the Hindu Sanghatan movement all the more inevitable. If the Moslem Zealots have not learnt this lesson from the fate of Aurangajebs in the past they shall have to learn it over again in near future.

Mr Khanna has indeed acted up *to his* duty as an ideal Hindu Missionary in advocating and serving the cause of Hindu Sanghatan even at the risk of his life. Will this latest outrage at least, committed by Moslem fanaticism

and this shedding of the innocent blood of a Hindu Missionary before their very eyes arouse our Hindu-Gujarath from the criminal apathy towards the Hindu Sanghatan movement which she as a Province has yet been guilty of ?

25-7-38

8

BURMEE MOSLEM RIOTS IN RANGOON

"While deploring the recent riots in Rangoon in general and the consequent loss of life and property, I assure our Buddhist co-religionists in Burma on behalf of the Hindu Mahasabha that all Sanghatanist Hindus in India share their indignation at the calumnious attacks indulged in by Moslem pamphleteers against the life and teaching of Lord Buddha and take this opportunity to exhort our Buddhist brethren in Burma to guard themselves against the systematic Moslem proselytisation in that land which is being conducted secretly and openly by Moslem organizations. His Highness the Agakhan who is reported to have sent a message full of platitudes posing to play the part of a peace-maker is himself the head of a Sect named "Guptis" i. e. "covert converts" which is slyly spreading Islam in Burma as elsewhere. The second danger to be guarded

against is the alarming increase in the number of Burmese girls who unwittingly associate or marry Moslems but whose progeny is then systematically and legally claimed by and converted to Mahomedanism and brought up in anti-Buddhistic spirit. This process if allowed to go on unchecked will soon break up the Racial, Religious and Cultural homogeneity of the Burmese Nation and devide it as happened in the case of India and mainly through the same process into two antagonistic camps as Moslem Burma and Buddhistic Burma. It is high time that our Buddhist coreligionists wake up to the seriousness of this danger and put a stop by all legitimate means, to this slow penetration of Islam and the alarming increase of the indigenous Moslem population in that land which slow process spelled slow death in the cause of so many other Buddhistic and non-Moslem Nations in Asia

Consequently the Sanghatanist Hindus in India dissociate themselves from the mealy mouthed statements issued by Gandhiji and other Congress leaders in so far as they have timidly shunned to locate the guilt of and the provocation to the recent riots on Moslem fanaticism

I exort the Hindus in Burma to side

with our Burmees coreligionists and sympathise with their National aspirations and not to have anything to do with Moslem fanatics refusing to get mis-led under the deceptive slogan "Indians unite". Nor should our Buddhistic brethren in Burma fail in the heat of the moment to distinguish a friend from a foe and accord to the Hindu citizens there just and fair treatment guarding their legitimate interest in so far as they do not endanger the peace and prosperity of the Burmees Nation The Hindus whose interests are Religiously, Culturally and Politically allied with the interest of Burma cannot fail to side with their Burmee Buddhistic sister-Nation against any aggrandisement by a non-Hindu adversary."

11-8-38

ARMS LICENCE

"I am enclosing herewith a copy of the grant of arms Licence issued by the Government of the Central Provinces and Berar under the instructions of the Rt. Honourable Dr Khare the former Prime Minister to the C. P. Government which lays down the terms under

which such a Licence could be issued to Schools and Colleges on application even under the present Arms Act.

The Craddock High School, Wardha had applied for this Arms Licence with an intention to start a Rifle Club in order to train boys in the art of shooting, drilling and military regimentation and they got this Licence and have already started a Rifle Class in which youths are showing a very living interest.

I request you that your School or College also should apply to the Provincial Government citing the case of Wardha High School and press for the Licence with a view to start a Rifle Class at an early date. All students in the School or College do not like nor can find vacancies or facilities to join the U. T. C but it will be very easy for all students to join the Rifle Class as it requires no hard conditions nor does demand much time. There is much interest evinced recently among the youths of the Country as regards the advisability of including Military Training amongst the subjects compulsory for a School or College and it is a duty of a progressive College or School like yours to strike while the iron is hot and take a lead in this

matter which under the present circumstances constitutes an indispensible requirement for the defence and the progress of our Nation.

Will you kindly let this office know what steps you mean to take in this direction and whether you are going to apply for the said Licence at an early date? You should also kindly let us know if you have a Rifle Class already opened in your College or School. If your application is not granted by the Provincial Government here then you should immediately let us know of the fact and reasons for the same advanced by the Government.

Hoping you apply as soon as you get this circular letter.

Grant of Arms Licence

CRADDOCK HIGH SCHOOL WARDHA.

The Government of the Central Provinces and Berar has approved of the grant to the Head-Master, Craddock High School, Wardha, of a Licence in form XV under rule 32 of the Indian Arms Rules 1924 for starting a shooting club to give selected pupils not below the age of 14 and

teachers of the Craddock High School Wardha target practice on the following terms -

The Licence will cover the following Arms amunition and area Arms - 6 Miniature rifles of 22 bore. Ammunition - 1500 cartridges at a time.

Area-For Wardha town only 12000 cartridges for a year

Only teachers and pupils, not below the age of 14, of the School will be eligible to use the arms licensed

The licensed arms may be used only for target practice in a range to be approved by the District Magistrate, Wardha during the hours fixed by him

The rifles and the ammunition when not in use, will be kept in the police station house, Wardha Only the teacher authorised by the District Magistrate, shall take them from the place of safe custody to the approved range and he will be made responsible for their return to the place of safe custody

Applications from other School authorities

desiring to start similar shooting clubs in their schools will be considered by Government.

July 1938.

10

INTRODUCE COMPULSORY MILITARY TRAINING

(A copy of the memorial to be submitted to the Provincial and Central Indian Governments and Legislatures)

Whereas it is a legitimate birth right of every citizen to bear Arms and be Militarily equipped in self defence against any armed aggression both individual and National,

And whereas every Nation in the world is looking upon the arming of its people and increasing its Military strength as a first and foremost duty of a State and the only effective guarantee of its National safety and independence,

We the undersigned citizens of India demand that the Provincial and Central Governments should introduce forthwith compulsory Military training in High Schools and Colleges, to found at-

least one up-to-date Military College in every Presidency to train officers and ammend the Arms Act so as to bring it in a line with what obtains in Great Britain

11

Celebrate Bhai Paramand's 62nd Birth-day

I earnestly appeal to all Hindus to celebrate the 62 nd *birth-day of Bhai Parmanand* and hasten to pay a debt of gratitude long over due with a feeling of affectionate reverence. Excepting Lala Lajpatraiji the Land of the five rivers has not produced in modern History a nobler Indian Patriot a more devoted worker in the cause of the Political freedom of Hindusthan, our father Land and our holy land while in suffering and sacrifice none who could be compared with him. Many there be who join a great cause when it is victorious and paying few they are who join in the fight for it when chances of ultimate victory are not out of sight but scarcely one in a million is found who refuses to budge an inch and continues the fight for an ideal single handed and alone even when all is lost and all have either foresaken or betrayed a Rani

Pratap at Chitore, Bhau Saheb Peshwa at Panipat ! It is they who are the standard bearers of a Nation, a Race, a Religion and it is when drenched in their blood that the Despair of a people is reborn as a Hope in the next generation. Their immediate defeat and death assure the life and victory of a Race. Of such a mettle as that is Parmanand fashioned.

The story of his life-long service, struggle and sacrifice in the cause of the regeneration of Hindudom is not restricted to one Field or one Country alone As an Educationalist, a Political organizer and Aryasamajist Preacher he went round the world to enliven and rejuvinate the Hindus Colonies in far off Africa and Europe and America; as a Political Revolutionist striving to liberate Hindusthan from the Shakles of an Alien rule he was persecuted, prosecuted exiled, condemned to death, transported to the Andamans, hunted humiliated, hand cuffed, faced a fast unto death but faltered not nor forsook his faith like a Promesthuous bound: Verily the story of his sufferings in the service of his people and his Contry is unending. And yet of all these public suffering the most excruciating and the most unbearable sufferings must have been, to a sensitive mind like his, the mean ingratitude and trecherous

calumny of the very people whom he served as faithfully as that, who in a fit of folly and selfforgetfulness keep running after false Gods and cry him down. But he bears that too with a heart lacerated but with a constancy to his faith unshaken Did not the Italians of his generation cry down Mazzini — the foremost maker of modern Italy? Nor did even Jesus fare better at the hands of his people while he lived Well was the Christ said " they build sepulchres unto those whom their fathers stoned to death" - and it may be— though he expects not that too, that the generations of Hindus to come will worship the memory of Bhai Parmanand as the faithful Champion of their cause when it was all but lost.

Had he betrayed the cause of Hindu Nationalism and the Hindu Maha Sabha and joined the hoard of self seekers and turn-coats he too could have easily won the cheap applause of mobocracy all over India. But he had been true to the blood he inherits of the Martyr Matidas who was literally sawed to death by the Moslems for refusing to renounce his Hindu Faith Bhai Parmanandji is one of the handful of those far sighted Indian Patriots and Statesmen who had the vision to discern that true Indian Nationalism could only be based on the

this social curse of Untouchability and proved that the Hindu Princes can and do take the lead in patriotic progress and are capable of effecting far reaching reforms and know how to keep abreast of time.

I hope it will not be out of place to draw your Highness' attention to another and a far more urgent necessity which in the interets of the defence of the individual citizens and the state and the nation as a whole must be forthwith met with ? The Military training should be made compulsory in the High Schools in your State and citizens ought to be encouraged to start Rifle Clubs to train themselves in Military drill and discipline. The Bihar and the U P Governments have already taken up the matters and Dr Khare, the Ex-Minister in C P had also taken a bold step in that direction in allowing High Schools to introduce Military training

I hope that Your Highness will effect this latter reform too before long in your State"

13

"Akal Bhunja' and the duty of the Hindus

"In as much as our Sikh brothers at

ave made up their mind to defend
y of the sacred place at the Gurudwara
hunja" and as it is but just to
ir sentiment in this case, I call upon
Sabhas and the Hindu Society in
Sindh to join hands with our Sikh
ts in pressing the Karachi Munici-
plan out the proposed road in such
to leave the Gurudwara intact. Any
ce in the relatively unimportant
planning a road by changing its
turning its line will be more than
by the satisfaction that our Sikh
will have if the Gurudwara is left
The Gurudwara is no doubt an
red place and as I have seen personally
in question, I believe it is quite
plan the road without touching the
. Here there is no question of any
nds between Moslems and Hindus and
den duty of a Municipality not to
sentiments based on such a just
an important body of citizens. In
ase all over India, Moslem sentiments
ise have been respected in thousands
hope and press that the Karachi
y will see the wisdom of arriving

at a satisfactory compromise with our Sikh brethren before it is too late and will not make it a question of full headed prestige.

In any case the Hindu Sabhaits all over Sindh must stand by our Sikh co-religionists in thick and thin and send batches of volunteers to help them in pressing their cause in all legitimate ways The Maharashtra Community in Sindh must also join hands with the Sikh and send forth at least a dozen volunteers to fight out the common cause with our Sikh brethren in order to express the sympathy of Maharashtra and represent the Máratha Hindu Sanghatanists Instead of sending some men from Maharashtra it would be more convenient and economical if the Maratha community in Sindh represents Maharashtra there on the spot.

I hope under the lead of the veteran patriot and soldier Baba Madán Singhji our Sikh brethren will continue to maintain discipline and will in the end succeed in defending the sanctity of your sacred place at the Gurudwara and I request the Municipality once again to arrive at an amicable compromise"

14

Hindu Maha Sabha and Shahid Ganj Agitation

(A letter Addressed by Veer Savarkar to Sir, Sikandar the Punjab Premier)

"I feel it my duty to convey a sense of my appreciation to you regarding the attitude you have taken with respect to the bill demanding the restoration of Shahid Ganj to the Moslems and the boldness with which you have plainly expressed your readiness to stake resignation. The Hindu Mahasabha had advanced precisely the same reason in opposing any such attempts and pointed out to the dangerous consequences of setting at naught the act of limitation and adverse possession at the Karnavati (Ahamadabad) session last year, and warned that any such attempts would force the Hindus on a similar principal of "once a temple always a temple" to claim back their temples, too, converted into mosques in days gone by. It is wise for us all to bury the past and in future stand by the wise precept you have inunciated of affording protection to the minorities taking care that it does not encroach on the just and equal and legitimate rights of the major community. I wish

you should have made it plainer by adding that this must hold good in case of Hindus as well as Moslems. In fact this is the very point on which the Hindu Maha Sabha takes its stand.

I hope His Excellancy the Governor of Punjab will accept the advice your Ministry has tendered and disallow the introduction of the bill

One such practical act of rebuking sternly any anti-national and sectarian encroachment takes us further to mutual confidence and the realization of national unity than burning any amount of *incense of "blanck cheques" at its* altar and thus putting a premium on communal tress-passes.

15

Hindu Sanghatanist & U P Government Circular

" I have noticed a press news reporting that the U P Government have issued a confidential circular to watch and ward against communalist incitement and have in their commendable zeal honoured me too as one of the undesirable Communalist, who are thus to be severely watched and chastised. Even if reliable, this

news does not make much difference so far as I am personally concerned, by calling me by this new fangled name. The old British Bureaucratic Government used to watch me as "Undesirable Nationalist", the Congress Ministers mean now to watch me as an" Undesirable Communalist"; but in as much as my "Nationalism" then, was not inconsistent with the fundamental rights of any Community and was therefore, in that sense communalist. Even so my Communalism of to-day is nothing but another name for Nationalism, Nationalism being itself in its very nature Communalism. In relation to humanity the change of name matters not much. The rose must smell as sweet being called by any other name.

But, I myself being as zealously anxious as the U. P. Government, in stamping out Communal troubles between the Hindus and Moslems--I cannot but point out to the U. P. Government and the other Congress leaders of that persuasion that this trick of anathemising Hindu Mahasabha leaders just to parade Congress-impartiality in the eyes of the Moslems and cater for their favours, is bound to fail to soothen Moslem susceptibility which in

fact are hurt more to the quick by the 'Mass contact' movement persisted in by Pandit Nehruji and by the very sight of the Congress Tricolour flag, than by any activities of the Hindu Maha Sabha leaders The patient at times is the better authority on what ails him than the doctor himself. Therefore, the evidence of Moslem leaders and especially no less a patriot than Mr Shoukatali in whose capacious pocket even Gandhiji does often find a happy abode, ought to be conclusive as to the mischief at the root of the Moslem displeasure Did he not tell us often and often that the Moslem contact movem ent cannot but end in fearful communal tension and enrage Moslems even to fury? And did not the riots in U P and elsewhere carry out the wellmeant warning of that sooth sayers long before my tour in U P took place? So if the U P Govt. really means to allay the Moslem feelings by any means fair or foul they should strike at the root, penalise the 'Moslem Mass Contact' movement which instead of a 'Moslem contact' movement is varitably proving a 'Moslem Clash' movement and as Pandit Nehruji is responsible for persisting in it honour him to as an

" Undesirable Communalist " par-excellence and so far as the Congress flag is concerned that too should be surrendered forthwith to Messrs. Jinnah, Huq, Shoukatali & Co.

17

A reply to the Nationalist Muslims of Bhaganagar (Hyderabad)

A statement issued by Mir Akabaralikhan and the Moslem leaders in the Nizam State who choose to call themselves "Nationalists" depricates the civil disobedience Movement started by the Hindu Sanghatanists against the outrageously communal persecutions of the Hindus carried on in the Nizam state for years in the past. These self-styled Nationalists Moslem gentlemen fear that the civil disobedience movement started by the Hindus might lead to a breach between the two communities who have lived in harmony for centuries". Their conception of a communal harmony seems to be borrowed from the argument of the wolf in a sheep's skin who remonstrated with its victim for disturbing the peace and public tranquillity of the

neighbourhood by raising an untimely hue and cry

Do they not know that the Hindus are not allowed to hold meetings, to take out the religious or public processions, even to repair their temples, to start schools, to educate their children in their mother tongue? Is not Urdu which is an Alien language to the Hindus who constitute some 85 percent of the population of the state thrust upon them as a state and court language. Do not the public services contain 80 percent Moslems who form but some 12 percent of the population? Are not Hindus converted to Mohomedinism by force and fraud and does not the Nizam finance such and other Moslem proselitizing agencies inside the state and even outside of it spending millions from the state treasury which is replenished in the main by the Hindu tax payers? Are not organized Moslem Gundas let loose on the Hindu community perpetrating heinous crimes—dishonouring kidnapping and outraging Hindu women, desecrating Hindu temples, looting Hindu bazaars in broad daylight, murdering Hindu leaders and

preachers, without any notice taken by the Nizam police—a department again which has 80 percent Moslems on roll ? In the current year alone were not Ved Prakash, Dharma Prakash, Mahadeo and several other Hindu preachers and citizens murdered by and yet were not the Moslem Murderers as a rule let off scott free ? Did not the Aryasamaj and Hindu Mahasabha demand inquiry and send deputations time and again to urge removal of these serious grievences ? But did not the Nizam Government refuse even to listen to them in the most high handed fashion possible ? Is this then the "Harmony" which the Moslem signatories to the statement referred to as one " in which the two communities had lived for centuries" "and the breach" of which they now "fear ? if so the Hindu Mahasabha assures them that it has determined deliberately to bring about the breach of that harmony at the earliest possible opportunity by offering all legitimate resistance that lies in its power.

The Signatories complain that this campaign of civil resistance presumably on the

part of the Hindu Swatantrya Sangha in Bhaganagar (Hyderabad) and the Hindu Satyagraha Mahdal at Poona presided over by Mr Ketkar and backed up by the Hindu Sabhaits, is highly communal in nature. We ask what else it can be? Wherever a community is singled out to be tyrannised over by another community, all efforts to defend and liberate the victim must have reference to that singled out community alone and the struggle cannot but be communal in that aspect Take the case of removal of Untouchability The Untouchables as a community have to undergo certain disabilities. The efforts to remove them must have reference to that community in the main. But does that make the question of removal of untouchability communal in a reprehensible sense or unholy or antinational? The same is the case with this movement of the civil resistance campaign started by the Hindu Sanghatanists in Hyderabad

It is a lie to say that civil liberty is denied in the Nizam State to all communities alike To the Hindus alone all civil liberties or speech, association, worship are denied It is the Hindus alone

who are banned from having any share in the public services or any voice in the administration of the state. The Moslems enjoy all civil liberties with a vengeance, monopolise public service and offices and control all administration in spite of the fact that not they but the Hindus contribute almost all the revenues and taxes that replenish the state treasury It is the Hindus alone who are threatened with extermination as a Race, Religion and Culture The Hindu Mahasabha therefore refuses to fight under lying colours of a common Hindu-Moslem movement and means to enter the list in defence of there Hindu brethren in the state under an unalloyed Hindu Flag Whether this attitude on the part of the Hindu Mahasabha is called by the tyrants or the pseudo-Nationalist Congressites as anti national or communal or parochial or otherwise-we care a fig for the name.

If the Moslem gentlemen who have discovered themselves overnight to be "National" do really care to avoid a breach and usher in an era of communal amity in the state, then they should forth with call upon the Moslems to disband their fana-

tical organizations like the Khaksar Gundas and address the Nizam to gurantee equality of treatment to all communities alike not in words but in fact and introduce a fully representative Government guarnteeing at least 75 per cent representation in the Legislatures and in the public services as well to the Hindus who constitute 85 per cent in the population of the state. This is the only efficacious and truly national way of avoiding any breach of communal harmony and not the threat which the statement tacitly holds out to the Hindus in case they persist in offering civil resistance.

19

India's Foreign Policy

Br Savarkar, the President of the All India Hindu Mahasabha addressed a mammoth meeting at Poona attended by more than twenty thousand people on the subject of "India's foreign policy" In the course of his speech he strongly depricated the tendency on the part of some of the Congress leaders to denounce Germany and other powerful Nations in the world on account of the *particular political isms they contributed to*

He observed India's foreign policy must

not depend on " isms ". Germany has every right to resort to Nazism and Italy to Fasicism and events have testified that those 'isms' and forms of Governments were imperative and beneficial to them under the conditions that obtained there. Bolshevism :might have suited Russia and Democracy as it obtained in Britain to the British people. **The sound principle in politics lays down that no form of Government or political " ism " is absolutcly good or bad under all circumstances to all peopl alike.** Who are we to dictate to Germany and Japan or Italy or Russia to choose a particular form of policy of Government simply because we woo it out of academical attractions ? Surely Hitler knows better than Pandit Nehru does what suits Germany best. The very fact that Germany or Italy has so wonderfully recovered and grown so powerful as never before at the touch of the Nazi or Fasicist magical wand is enough to prove that those political " isms " were the most congenial tonics their health demanded. India may choose or reject particular form of Government, in accordance with her political requirements. But Pandit Nehru went out of his way when he took sides in the name of all Indians against Germany or Italy Pandit Nehru might claim to express the Congress section in India at the most

But it should be made clear to the German, Italian, or Japanese public that crores of **Hindu Sanghatanists in India whom neither Pandit Nehru nor the Congress represents cherish no ill-will towards Germany or Italy or Japan or any other country in the world simply because they had chosen a form of Government or constitutional policy which they thought suited best and contributed most to their National solidarity and strength.**

Continuing, the President of the Hindu Mahasabha said, "So far as the Czechoslovakia question was concerned the Hindu Sanghtanists in India hold that Germany was perfectly justified in uniting the Austrian and Sudetan Germans under the German Flag Democracy itself demands that the will of the people must prevail in choosing their own Government. Germany demanded plebicite, the Germans under the Czechs wanted to join their kith and kin in Germany It was the Czechs who were *acting against the principle* of democracy in holding the Germans under a foreign sway against their will, England's pretension that they sided the Czechs because Democracy was in danger was thus a mere eye wash, and a stunt. Had the Cry raised by

England of 'Democracy in Danger' been sincere she Should have first withdrawn her army of occupation from India and left Indians free to organize themselves into a free and demo-cractic state...... The fact is that when Germany was weak they partitioned in piece-meal. Now that Germany is strong why should she not strike to unite all Germans and consolidate them into a pan-German State and realise the political dream which generations of German people cherished.

The President of the Hindu Mahasabha wanted to assure all Nations in the World that the Hindu Sanghatanists maintained a neutral attitude with regards to all nations in the world in respect to their internal affairs or mutual ralations with each other. " ANY NATION WHO HELPS INDIA OR IS FRIENDLY TOWARDS HER STRUGGLE FOR FREEDOM IS OUR FRIEND ANY NATION WHICH OPPOSES US OR PURSUES A POLICY ENEMICAL TO US, IS OUR FOE TOWARDS THOSE WHO DO NEITHER, INDIA MUST MAIN-TAIN AN ATTITUDE OF PERFECT NEUTRALITY REFUS-ING TO POKE HER NOSE UNNECESSARILY INTO THEIR INTERNAL OR EXTERNAL POLICY. The same rule holdr good with our attitude towards England in so far as our free activity is concerned. It is for England to choose.

3--11--1938.

18

Approach Hindu Sanghatanist leaders & not the Congressites.

" From more or less reliable reports it seems that Sir Akbar Hydari and some other Moslem gentlemen in the confidence of the Nizam are busy negotiating with some of the leaders of the Indian National Congress to find out a way to allay the civil disobedience movement in the Bhaganagar State (Hyderabad state). If the Nizam Government have really seen the wisdom of conciliating the Hindu Civil Resistance it is a wel-come change But then we must make it plain to Sir Akbar Hydari that he is directing his negotiations to a wrong address

For, it is the Hindu Sanghatanists inside and outside the State that have been agitating for years against the fanatical oppression directed against the Hindus *in the Nizam State* It is again the Hindu Sanghatanists who have launched the campaign of defying the tormenting anti Hindu laws and rules in that state and are bearing now the brunt of the fight. The Indian National Congress cannot claim to be even a sleeping partner in the concern. It has never uttered even a

word of protest against the Moslem tyranny in the Nizam State and is still persisting in this guilty silence and apathy. Not only the Hindu Sanghatanists but even the state Congress that is putting in a fight, has nothing in common with the Indian National Congress but a part of the name and has publicly disowned any connection with the latter; while the few honest patriots who happened to be members of the Indian Congress and yet have joined the civil disobedience campaign led by Senapati Bapat of Poona are not owned by it in this activity of theirs.

Under these circumstances, if fighting shy of approaching the Hindu Sanghatanists Sir Akbar Hydari hopes to bring about settlement with the Congressite leaders only he will be counting without his host The Hindu Sanghatanists are the party aggrieved, it is they who must receive satisfaction. They place no faith whatever in the Congress leaders of the Gandhist brand so far as Hindu interests are concerned Just as Gandhiji assured the Frontier Hindus only the other day that they could safely rely on the Khudai-Khidmadgars for their protection against the outrageous

raids of the Moslem tribes, even so who knows if his henchmen like Mr Bajaj may not advise the Hindus in the Nizam State to rely on and trust to the tender mercies of the Khaksars in the Nizam State.

Consequently, if Sir Akbar Hydari wants really to come to terms and is not trying to use the Congress leaders as an eyewash, he should forthwith approach the Hindu Sanghatanist leaders representing the Hindu Maha Sabha Aryasamaj, Sanatan Sangha and the Hindu Swantantrya Sangha in the Nizam State Their terms also are definite The Nizam Government must gurantee, not in words but in practice, full and equal civil liberties to the Hindus along with other communities in the state and at least a 75 per cent representation in the public services and in a responsible Legislature which should be immediately granted

We assure the Nizam Government that the Hindu Sanghatanists are as eager to wel-come peace if it is honourable as determined they are to carry on the struggle if it is inevitable

19

The Hindu Civil Disobedience movement in Nizam State.

A summary of events that led to it.

The most fanatical and outrageous treatment to which the Hindus have been for years subjected in the Nizam State with a definite policy af exterpating them as a Religious, Cultural and Political entity and turning the state entirely into a Moslem one is so well known as to render any more proof as ridiculous an excess as to try to show by candle what is obvious in broad day-light. We shall therefore pass on to retrace how, with a view to end this persecution of the Hindus, the Hindu Sanghatanists had first exhausted all constitutional avenues and failing in that objective how they have at last been forced to resort to a Civil disobedience Movement today.

(1) The credit of drawing pointed attention to this ill treatment of the Hindus before any one else did it and coming forward to oppose it with tooth and nail must go to Aryasamajist section of the Hindus in that State. Hundreds of

them have gone to jail, had been harassed by the Moslem Gundas and the Moslem Police as well in this year alone a dozen of them have been murdered in cold blood by Moslem mobs while the Moslem culprits as a rule escaped scot free.

(2) The Hindu Mahasabha also took up the question in hand and deputed its reporters to study the situation on the spot some five years ago They published a detailed report of the persecution to which the Hindus as Hindus were subjected to Copies of the report were made public and submitted to the Nizam and to the Central and British Governments—but no notice was taken of it Year after year the Hindu Mahasabha Sessions went on passing resolutions condemning the fanatical persecution and calling upon the Nizam to put a stop to it, Last year at the Karnavati (Ahamadabad) Session the Hindu Mahasabha decided to send a deputation including in its personnel *Messrs Munje, Bhai Parmanand and others.* But no permission was granted to that or any other representations Nevertheless Bhai Parmanand sought a personal interview with Sir Akbar Hydari the Prime Minister who as such was mainly responsible for this anti Hindu policy He was so far from promising any redress that he actually denied

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resisting anti-Hindu Farmans In Maharashtra alone not less than one thousand meetings were held to denounce the Nizam under the auspices of the Hindu Sabhas at almost all towns The Hindu Mahasabha sent its reporters once more a couple of months ago to the state and un noticed the collected substantial news which revealed that the state of things was even worse than what was known outside This latest report was also given a wide publicity by the Hindu Mahasabha in press and from platform throughout the Country At Poona a " Hindu Civil Disobedience Mandal " was formed under the Presidentship of Sjt G V Ketkar Editor "Maratha" and conferences after conferences of the Hindu Sanghatanists backed up the civil disobedience movement, appealed for funds and began to enlist volunteers to fight out the cause of the Hindus in the Nizam State

(4) It should be noted that throught these years and in spite of the fact that the story of this unbearable barbarous and fanatical persecution of the Hindus in the Nizam State had been perturbing and agitating the public mind all over India the Indian National Congress did not do so

much as to raise its little finger in protesting against this Moslem tyranny. Kind souls ! They had to shed so many tears in sympathy with the harassed Arabs in Palestine, the Abbyssinians, the Czechs and almost everybody in the World but the Hindus that they could hardly spare a single tear to shed over the bloodshed and persecution of thousands of Hindus in Hydrabad or Bhopal state – even in the name of the socalled " National " civil liberty. Mr. Bose the President of the Congress confessed only the other day that he was extremely distressed over the persecutions of the subjects in Mysore, Travancore, Rajkot and other Hindu States But a true " Nationalist " that he was he did not touch even with a pair of tongs the incomparably more outrageous and Aurangjebian persecution to which the Hindus were subjected in the Nizam or Bhopal state The reason for that is not far to seek. The Nizam and the Bhopal States are Moslem States The tyrants are Moslems while the tyrannised were only, Hindus How can then an " Indian Nationalist ' of the Congress brand take the side of the Hindus when it is a Moslem who oppresses them ! It would be " communal ", an act of high treason against Congress " Nationalism ! " So Subhas Babu kept himself preoccupied with reliev-

ing the wounded in China, the "Nationalist" Poet Ravin Babu could not spare a couplet in condemnation of the Nizam, as all legions of his sonnets had to be dispatched to enable the Czechs in warding off the mighty hoards of Herr Hitler while Gandhiji could only assure the Hindus that Bhopal was "a veritable Ram Rajya!" It is one of those Gandhist lies which are doubly disgraceful and dangerous as they go forth swearing by truth, absolute and nothing but truth.

(5) But in spite of this guilty silence of the Indian Congress, the Hindu Mahasabha and the Aryasamajists brought the agitation, they unceasingly carried on for years in the past, to a pitch and the campaign of the civil disobedience was launched from inside and outside the State. Senapati Bapat, the veteran Maratha Patriot, with Mr Bhuskute and some other Socialists in Poona who were not stupid enough to fail to see that it was but a human duty and essentially a national one to help the victims even when they were Hindus against fanatical aggression even when it was a Moslem one, joined the struggle colaterally as defend

ants of human civil liberty. Mr. Bapat with his comrades entered the state in spite of the ban and defied the Nizam. Some of them are already under arrest. "The Hindu Swatantrya Sangha" in Hydrabad has been sending forth batches after batches offering civil resistance, taking out processions, holding meetings in spite of the Farmans to the contrary and thousands of people are already facing lathi charges, police assaults and arrests for sympathising with and rallying round the Hindu movement. The State Congress a body which is in no way connected with the Indian Congress and should not be confounded with it, is carrying on the struggle on a third flank under its " Non-communal Flag " But this mere change of name could not avail much and Nizam Government has banned and branded the State Congress too as communal. In Poona the " Hindu civil disobedience Mandal " started by Hindusanghatanists in Maharashtra and presided over by Mr Ketkar has also taken field and batches under its Hindu Flag have already gone forth to the Nizam state to defy its humiliating Farmans. Thus the struggle is thickening on all sides and after the all-India Aryasamaj rally at Sholapur and the Annual

Hindu Mahasabha Session at Nagpur both to be held during the next Christmas week, the struggle is almost certain to spread all over the country and the Hindu Sanghatanists throught India presenting a Pan-Hindu front & under a Pan-Hindu banner will march on to liberate their co religionists and country men held under bondage in the Nizam state

Unless, indeed, in the meanwhile the Nizam grows wiser and relinquishes his mad Pan-Islamic ambitions to root out the Hindus May he learn a lesson in time from the miserable fate which not only his own ancestors but even the mighty Aurangjob met in his campaign to Moslemise all Hindusthan when the avenging Hindu forces of the Marathas engulfed him and his Moslem Empire in one common grave

We still hope even inspite of hope, that the Nizam guarantees, not in words but in practice, equal and full civil liberties to the Hindus along with other communities in this state and a representative Government based on population proportion as soon as possible This is the only way to bring about lasting

peace and amity which the Hindus have ever been anxious to welcome.

20

CONGRESS CANNOT DELIVER GOODS OF HINDUDOM.

In view of the general talk in political circles that a Round Table Conference may be called in near future, Mr. Subhaschandra Bose the President of the Congress has made a statement to the effect that no other party in India should be called or consulted at such a conference than the Congress as 'That is the only body that can deliver goods.'

In this connection we must point out to Mr. Bose that his claim may be true with respect to the goods that belong to the Congress But the Congress cannot pilfer and deliver goods that do not belong to it at all.

Again, will Mr. Bose make it clear to substantiate his claim that the Congress must be the only party to be consulted at a Round Table Conference as the sole representative

of the Indian people, whether the Congress has received any charter from Mr Jinha and the Moslem League to represent the Moslem interests also? As things stand, the only way that will entitle the Congress to represent Mr Jinha and the Moslem League seems to be no other than entitling Mr Jinha and the Moslem League to represent the Congress itself at the Round Table Conference at the exclusion of everyone else including Mr Bose

But, whatever be the understanding between the Moslem League and the Congress the Hindu Mahasabha must enter a stern protest against this attempt on the part of Congress to arrogate to itself the right of the representing India to the exclusion of all other parties in the land. For, so far as the special interests of the Hindus are concerned the Hindu Mahasabha alone can represent them and the Congress in particular is the last body that can arrogate to itself that right.

If Mr Bose means to advance the argument to prove the Congress credentials on

titling it to represent the Hindus too, that it was a Hindu electorate which sent the Congress representatives to the Legislatures in the last election in an overwhelming majority then he should remember that any such argument is vitiated in this case *ab-initio.* Firstly, because the elections were not fought by the Congress on this issue of representing Hindu interests as differentiated or opposed to the interest of any other community in India but were on the contrary fought on a spacious promise on the part of the Congress to reject the communal award and hold the scales even from a truely National stand. Secondly and more emphatically because whatever trust the Hindus have placed in the Congress has been faithlessly betrayed by its hugging to the communal award, by cowardly failure to check even the anti-national pretensions of the Moslem and its treacherous disregard even to the Nationally justifiable claims of the Hindus subjecting the Hindus to unbearable humiliations in all cultural, Social, religious and political spheres. Witness for example the good advice and mocking assurance Gandhiji has given to the Hindus in the

Frontier Province that their life and property were safe in the hands of the Khudai-Khidmadgars, that is the very Moslem Organization, which has openly been accused by responsible Hindu leaders in that province as being thoroughly anti-Hindu in its designs and looting and killing the helpless Hindus there and it is the head of this communal Moslem organization Mr Gaffarkhan who is bossing the Congress Government in that Province.

We must warn, therefore, all those who are concerned and draw pointed attention of the Indian Government in particular to the fact that so far as Hindudom is concerned no agreement, engagement or contract entered into between the Congress and the Moslem League or the Congress and the British Government at a Round Table Conference or otherwise can be binding on the Hindus unless and until the Hindu Mahasabha is consulted in the matter on equal footing and sanctions it of its own free will

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21

MESSAGE TO HINDU YOUTHS IN THE NIZAM STATE.

"Hindu youths! Hold on and assert your right to sing VANDE MATARAM! What of the Nizam,—even the British had to learn to listen to it in India. Let every Hindu home ring with VANDE MATARAM! Let thousands of Hindus resound every street and every chawk throughout the state with the Vande Mataram song. Do not care a fig for those who dub the Hindu Sanghatan movement as communal: for Hindus are a Nation by themselves, thirty crores strong!— how can their movement be communal! It must be National, for Hindusthan is pre-eminently a Hindu Nation. We will allow other Indian sections equal civil rights but no preference or predominance over Hindus. Hindu Youths! All Hindudom is one and indivisibe. Do not listen to the treacherous advice that tries to divide Hindus as those in the Nizam State and those out of it. It is sheer non-sense. Your grievances are ours and ours are yours. Up and show to the world that the Hindu Nation means to reassert itself in the world and refuses to be browbeaten by any non-Hindu powers in

its own land, our own Hindusthan! Flout the ban on VANDE MATARAM till it is quashed!!"

22

Hindu Maha Sabha & the Hindu Kingdom of Nepal

'On behalf of the Hindu Maha Sabha I convey to his Majesty the King of Nepal, and our contrymen thereof the sense of intense pride and love which all Hindudom cherishes towards that our only Independent Hindu Kingdom in in the World and in view of the recent developments in the far East brought about by the Sino-Japanse War most anxiously exhorts his Majesty the King of Nepal so to train the Citizens, to increase and reorganise the Forces and especially the Aerial Arm of it and to bring the Kingdom to an up-to date Millitary and Aerial effeciency as to render Nepal invulnerable to Alien land and air attacks in future'

' Savarkar '

23

A Statement on The Jewish International Question

While cherishing nothing but good will

towards the Indian Jews who have been citizens of India for centuries in the past and who have already developed an intimate linguistic, cultural and civic affinities with the Hindus in India, I denounce most emphatically the proposal now and then discussed in the Congress quarters of inviting the non-Indian Jews from Europe to colonise Cochin and some other parts of India. Even if there be any thinly populated parts in India we ourselves require them to relieve the pressure of over population in almost all parts of our own country. Moreover the Hindus have already paid too heavily for the suicidal folly of allowing colonies of alien and racially, religiously and culturally heterogeneous people in India without let or hindrance in the past to commit that National folly again.

Nevertheless I have every sympathy with the Jewish community in Europe and elsewhere in their distress and assert that the best solution of the Jewish question can only be found in an unrestricted recolonization of Palestine by the Jewish people to whom alone it belongs of right as their Mother Land as well as their Holy Land, the land of Moses and David and Soloman from time immemorial. It is the Arabs who

forcibly and ruthlessly deprived the Jews of their birth right and drove them out of Palestine. The statement of Gandhiji and others that Palestine belongs to the Arabs in justice and the Jews are aliens there is due either to an amazing ignorance of history or to a deliberate and cowardly mis-representation of facts with a view to placate the Indian Moslems. Consequently I call upon the British Government to continue their policy of re-establishing the European Jews and enabling them to raise a strong Jewish Nation once again in Palestine—their real Mother Land and Holy Land.

24

Statement regarding the Release of Political Prisoners.

We must express publicly even though our means to day may be different from those they used,-our grateful appreciation of the patriotic motives and untold sacrifices of all those heroic soldiers men and women who fought in the cause of Indian Independence ever since 1857 whether as armed revolutionists or unarmed civil resisters and exhort all patriotic parties to try their best to compel the Indian Government to

release forthwith and unconditionally those of them who are still rotting in the Indian jails or in the Andamans and recall those driven to exile including Messrs Chattopadhyaya, Barrister Rana, Rashbehari Bose, Hardayal, Mahendra Pratap and others with assurance of a full political amnesty. V. D. Savarkar

25

FULL SUPPORT TO BHAGANAGAR STRUGGLE

In view of the fact that the Hindus in the Hyderabad State, are not enjoying religious liberty and other civic, cultural and political rights and that the Government of H. E H. the Nizam has taken no steps to concede the legitimate demands of the Hindus and has thereby compelled the Hindus in and outside Hyderabad to resort to civil Resistance, the Hindu Mahasabha, records its full support to the civil Resistance, movement started against the Nizam's Government and calls upon all Hindus to continue it vigorously and actively until all the rights are conceded to the Hindus in accordance with

their numerical strength in the state.

I condemn & censure the attitude of the Congress authorities in weakening the movement by advising the State Congress to suspend the movement and out of fear of Muslem opposition and thus once again betraying the fundamental rights of the Hindus. 31-12-38.

26

Late Shri Sayaji Rao Maharaj—an Ideal Prince

Hindudom all over India conveys its condolence with your Highness, on the death of Your Highness' illustrious Consart—the Late Shrimant Sayaji Rao Maharaj He was an ideal Prince His most affectionate memory cherished by crores of Hindus all over Hindustan is the only solace which I, as the President of the Hindu-Mahasabha can offer to Your Highness in this sad bereavement.

All Hindudom and Maharashtra in particular will doubtless extend to the Heir Apparent Shrimant Pratap Sinha Gaikwar their most

affectionate loyalty and wish him a reign even more glorious than that of His departed illustrious Grandfather.

President, Hindu-Mahasabha.

27
SIKHS JOIN THE BHAGANAGAR STRUGGLE

Swatantrya Veer Br. Savarkar, the President of the Hindu Maha Sabha has sent a letter to Sardar Tarasinghji, the President Shiro-, many Gurudwar Prabandhak Mandal, Amritsar conveying the Hindu Maha Sabha's grateful appreciation to the Sikh brotherhood of their resolve to send some Jathas to offer civil resistance to the Nizam in defence of the righteous Hindu cause in asserting their civil liberties and expressed his confidence that if but Sanatanists, Aryasamajists, Sikhs, Jains and all other constituents that go to form Hindudom as a whole and claim this Bharatawarsha to be their common Father Land and Holy Land learn thus to present a common Hindu Front in combating common dangers whether Religious Cultural or Political, the Hindu Nation will

soon recover all the prestige and power it los and realise the glorious destiny that awaits in future 10-3-193

28

No Suspension of C. R. Movement

"In order to remove misapprehensions and suspense on the part of Hindu Sanghatanists all over India caused by the mutually contradicting news published in the press regarding the *Civil Resistance Movement against the* Nizam, I have to state *unreservedly* and definitely that so far as the Hindu Maha Sabha is concerned it is not going to suspend, much less call off, the movement unless and until the *reforms which the Nizam Government* has been promising to the public to introduce before long are actually announced and the Hindu Maha Sabha is in a position to judge if they concede in some substantial measure, if not in full, the demands put forward in the resolution adopted by the Hindu Maha Sabha at its Session at *Nagpur*

Nevertheless I assure the Nizam Govern

ment that although an eye wash or delay can only worsen the discontent and disorder in the State yet a really well-meant, actual and speedy announcement of substantial reforms will only be wel-comed by the Hindu Maha Sabha and Hindudom as a whole as an act of far seeing statesmanship and grace on the part of the Nizam Government, not as a sign of weakness but as a proof of real strength that lays its foundation on justice, content and willing attachment of citizens to the state they comprise. The sooner the Nizam Government puts an end to the just content and consequently inevitable unrest that are corroding the fabric of the Nizam State, the stronger will the Government grow and better the title of H. E. H. the Nizam as a ruler who really deserves to rule"

29

Dharmveer Bhopatkar Joins the Struggle

"To Bhopatkar's letter last week informing Nizam Goverment of his intention to offer civil and non-violent resistance the Nizam Government's latest reply has virtually admitted

they could not guarantee security from mob violence in Nizam State. Against this astounding reply which amounts to veiled violent threat Hindu Maha Sabha records its strongest protest Civil Resisters *may be dealt with under* what ever laws prevail under Nizam Government But no Government can resign its legal authority to mob-violence. The responsibility of communal tension lies primarily and entirely on anti-Hindu policy of Nizam Government. Bhopatkar comes to protest and oppose it with peaceful resistance So responsibility of any mob-violence and consequent criminal assault on his party will lie on the Nizam Government alone which is dutybound to order the Police and Military to see that legal functions of Nizam Government *are not usurped by violent mobs.* Please take serious note of this as the results of abdicating Government's legal power to mob fury can not but exasperate discontent and disorder in the state instead of terrorising Civil Resistance Movement. Removal of just grievances of the Hindus can alone restore peace and content. '

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30

Hindu Sabha and the Hindu States

"In view of the misrepresentation indulged in by some news-papers regarding my views about the Congress Civil Resistance Movement in Rajkot, Jaipur, Travançore and some other Hindu States, I am constrained to issue this statement that I as the President of the Hindu Maha Sabha am bound to and do stand by the resolution regarding the Hindu States passed by Hindu Maha Sabha. The policy of the Hindu Maha Sabha towards the Hindu States is of benevolent non-intervention. It cannot therefore, countenance any movement aimed at the Hindu States only and jeopardising their existence or strength so long as the Hindu intersts on the whole are not adversely affected by any event in the States.

In view of this policy the Maha Sabha cannot be a party to the campaign which the Congress seeks to launch on against the Hindu states alone, on flimsy ground and depricates it as inopportune, anti-Hindu, and mischievous in as much as it deliberately overlooks the mal-administration and the atrocious persecution to

which the Hindus are subjected to in Moslem states and dares not (to) raise a finger against them

The Maha Sabha earnestly wished that the Hindu States which on the whole are incomparably more considerate than the Moslem States with regards to the Civil and Religious liberties of their subjects and in some cases like Mysore, Travancore Oundh and above all Baroda have introduced more progressive reforms, educational, social, economic and political than British presidencies could do in cases even under the Congress Ministries, will stand firm and well organised, will remove on their own initiation the just grievances of their subjects, will introduce well meaning and constitutional representative institution, take the loyal subjects into their confidence, bringing them up to an up-to date military and administrative efficiency in so far as it is possible and thus increase the prestige and consolidated power of the Hindu Flag that still flies on their Capitals

History abound with instances which show that great patriotic leaders come out of the princes also as out of the commoners

When Hindusthan is free and cowes to her own, the states too will and must join hands with us all to remove any artificia barriers that stand on her way of unity in so far as it contributes to the strength of Hindudom as a whole,"

31

A great error of judgment

While several of the stringent measures adopted by the District Magistrate of the Sholapur district to check the recent riot there with promptitude are appreciable yet the great error of judgement he has committed in calling upon the Arya Samajists to remove their camp from the city and leave the district itself instantly cannot but be condemned as unjust, panicy and fraught with dangerous consequences Because it amounts to an indirect invitation to the Moslem rowdism all over India just to stage a riot as an effective means to persuade the Government to ban the peaceful activities of the Arya Samajists and Hindu Maha Sabha civil resisters camps at any place and at any time.

Even the Government communique admits that at Sholapur the Moslem came out of their mosque and attacked violently the Arya Samaji Jatha which was perfectly within its right to pass in procession by public thoroughfares The small Jatha was not even accompanied by any musical party and yet the Moslems came out of the Mosque gave their own orders, took the law in their own hand and with lathis attacked the unarmed and peaceful small Hindu Procession But the Magistrate let these offen ders alone and ordered the peaceful Arya Samajist camp to get dissolved and leave the district instantly If the presence of any undesirable and aggressive section was to be banned in the district, he should have called upon the violent Moslem propogandists inside and outside district, to leave it instantly and a hot bed of violent aggression and fanatical gundaism But instead of that the Magistrate banned the Arya Samajist Camp which had ever been faultlessly immune from any act of violence or illegitimate aggression.

It is earnestly hoped that the Bombay

Government and Governments of other Provinces will not follow up this blundering policy of unwillingly encouraging the Moslems to resort Violence and riots by making them believe that, that is, not only an effective but even a legitimate way of closing up the camps of Hindu Civil Resisters all over India. If the provincial Governments fail in this, the Nizam Civil Resistance movement far from being unnerved will only be accentuated and may perhaps be compelled to develope into an All India campaign of peaceful civil resistance by the Hindus to any such unjust and anti-Hindu bans proclaimed by provincial Governments themselves in the socalled British Indian Territory.

I therefore, request the Bombay Government in particular and as a case in point, to abide by the impartial, neutral, legitimate and far sighted attitude which they have hitherto adopted towards the Nizam Civil Resistance movement and while suppressing violent aggression on the part of any-one to leave the Hindus free to continue their legitimate activities while they are within limits of such civil liberties which obtain as of right under the Provincial Governments and which the Moslems too can

and do enjoy in this Province even with a greater lattitude than the Hindus do.

32

Civil resisters brutally treated

"The harrowing tale that reached us last week from Aurangabad jail of wholesale starvation of hundreds of Hindu Civil Resisters for days together is now followed by brutal and sustained lathi-charges on those hundreds of Civil Resisters pent up in that prison It is said that the sudden influx of some seven hundred civil resisters under the lead of Mahashaya Krishnaji upset the jail authorities and the wretchedly incompetent administration of the Nizam Government could supply neither food nor water and consequently some eight hundred civil resisters, Arya Samajists and Hindu Sabhaits could get neither food nor water for two days This starvation naturally caused bitter complaints and the reply on the part of the Nizam jail authorities was brutal lathi-charges Some hundred civil resisters were seriously wounded Most reputed leaders like the Hindu Sabhait Mr Dhondu Mama Sathe and others have been so inhumanly assaulted that their lives are in danger Not only that but even after the

lathi-charges and locking up the prisoners in cells many of them were individually assaulted in their respective cells till they fell broken and bleeding on the ground.

Was not the Nizam Government knowing weeks beforehand that big Jathas were to enter the State under Mahashaya Krishanji and others? If so why did it not replenish its jails' stores with sufficient food and water supply? Was it beyond its resources. Or was it a deliberate and diabolical scheme to starve and hammer out the hundreds of Civil Resisters into surrender?

If Nizam Government knew that its resources or wretched administration was really so incompetent to supply room food and water to its prisoners inspite of a fortnight's notice of their coming to defy the anti-Hindu Laws in the state why did the Nizam Government arrest them at all? Even barbarous states feel it a moral duty to feed even the criminals they imprison and sentence. Even under armed warfare each belligerent is held responsible by public code of war to give human treatment to the respective armed prisoners of war. But here hundreds of Hindu Civil Resisters unarmed immune from the slightest tinge of

crime enter the Nizam State having informed of their intention to do so weeks ago only to assert the right of fundamental civil liberties, they are formally arrested by the Nizam Government pent up in the prison which gets so overcrowded as to render the black hole myth a relative reality and then for two days denied food and water as if of a right by being told that their sudden influx is responsible for breaking down the Jail's capacity and stores and when the starved hundreds of Hindu civil resisters demand in a body-not luxuries but mere food and water these are outrageously lathi-charged enmass and then again individually assaulted in their cells with lamps out in darkness, so mercilessly and bloodily that their very lives are held in suspence

If the *Nizam Government's resources* are really so poor or its incompetence so great can that be an excuse for such monstrous and bloody lathi-charges? Why did it not set them all free if it knew it can afford neither room nor food even water for them?

The fact therefore seems to be that this richest and biggest Moslem State in India could afford to feed its prisoners – but this Moslem

state being also the worst and the most fanatically anti-Hindu, has committed this outrage in persuance of a deliberate and diabolical policy to intimidate the Hindu movement to assert the birthrights of Hindudom in that State.

The only effective response therefore that ought to be returned to this challenge of the Nizam Government cannot but be the still more vigorous intensification of the Hindu movement to assert our birth rights in that State. Request would be humiliating, protest futile. Let Sanatanists, Arya Samajists Hindu Sabhaits, Sikhs, Jains and others who constitute Hindudom as a whole, rise up and march on the front not only in hundreds as was done up till now but in thousands to press on this Civil Resistance Movement and defy the anti-Hindu laws in the Nizam State

And especially, Oh ye millions on millions of my Hindu brothers who reside in the Nizam State, would it not be cowardly and treacherous on your part to continue unconcerned and peep witnessing passively your coreligionists and com-

patriots who enter the State to liberate you getting assaulted outrageously by Moslem fanatics till hundreds of them fall broken and bleeding before your eyes from day to day? Arise then in your millions and join ranks to press on this Dharma Yuddha. Defy the anti-Hindu bans in every town and village, resort to local Hartals to protest against such atrocities, declare a social **Boycott** against Moslem gundaism that is running rampant throughout the Nizam State. Let the Hindu youths in that state go on a general **Strike** in their thousands and paralyse the educational institutions sponsored by the Nizam which aim to humiliate Hindu Culture and Hindu Honour If the Hindus from outside the state could enter it in their thousands and face untold miseries, starvation, imprisonment and even death in defence of Hindu honour, the Hindus inside the state must come forward in their millions to assert their birth rights and continue this fight to its better end!'

33

Indore ruler banishes Untouchability

'I as the President of the Hindu Maha Sabha beg to express the greatful satisfaction

which the Sanghatanist Hindus must have felt all over India to the orders which your Highness was recently pleased to issue to banish untouchability through your state. Your Highness has been more thorough-going in stamping out that curse than almost all states in as much as your Highness has not only thrown all state temples and public wells etc open to the socalled untouchable caste but has even included hotels, restaurants and other such premises and public services in detail and by special mention amongst those places where no one can henceforth be denied entrance on the ground of untouchability based on birth alone.

Your Highness has by this bold and just step once more falsified that swaggering condemnation of those persons who think that the Indin Princes must all be incapable of initiating any reforms or doing any public good social or political and has proved that Hindu Princes if but onces awakened to the sense of public duty are in a position to effect far reaching reforms which even the Congress Ministers did not as yet dare to face.

Nevertheless, I beg to draw your High-

nesse's attention to the fact that there is always a danger attending Government orders of such type to be nullified by the tacit opposition to them lurking amongst many an executive official therefore, I hope that your Highness will be kind and vigilant enough to see that these orders are strictly executed as well in the spirit that they have been issued throughout your state in every detailed case '

34

Telegram to the New Maharaja of Boroda

"FELICITATIONS ON CORONATION WISH PROSPEROUS REIGN TO THE GOOD OF PEOPLE AND GLORY OF HINDUDOM"

S/d V D Savarkar
President Hindu Mahasabha
27-4-39

35

Cablegram to President Roosevelt.

'If your note to Hitler actuated by disinter-

ested human anxiety for safeguarding Freedom and Democracy from Military Aggression, pray ask Britain too to withdraw her armed domination over Hindusthan and let her have free and self-determined Constitution. Great nation like Hindusthan can surely claim at least as much international Justice as small nations do."

23-4-39

36

Leading Americans Begin to take Interest in Hindu Maha Sabha Politics

Br. Savarkar's Telegram to President Roosevelt has aroused much sympathetic curiosity in America regarding the Hindu Maha Sabha organisation which for the first time is looming so large on the horison of the American thought and Press.

It is rather amusing to note that the American press has nick-named the Sanskrit word "Hindu Maha Sabha" as 'An All India National Organization to Safeguard Hindu Right." The American press and the reading public could naturally make neither head nor tail out of the novel word "Hindu Maha Sabha."

Mr M. M. Gross writes to Swatantrya Veer Savarkarji in appreciation of his telegram to President Roosevelt and addressed the letter thus – "Hon'ble Mr V D Savarkar, President All India National Organization to safeguard Hindu Rights."

During the course of this voluntary appreciation the well known American gentleman proceeds thus – 'Just a line to let you know that there are others who think as you do Your telegram to President Roosevelt of my country was very clearly put.

Although there are many who believe as you and I, very few have the courage to voice their feelings as you did Keep up the work, there will soon be an Inter-National day of peace"

Another American gentleman of note writes "Dear Mr Savarkar, we have noted with a great deal of interest your recent fight to bring to the attention of the American people the armed invasion of India by the British It has also occurerd to us that your organization, so far from this influential country, would do well to publicize the movement more here through an

American organization who understands publicity and th Aemerican mind."

37

A Message to the Special Shiva Mandir issue of (Maha Veer)

I congratulate you on your issuing a special SHIVA MANDIR issue of the "Mahaveer."

The sacrifice, courage and continuity with which the Hindus have so long asserted their right of freedom of worship and resisted the unjust and unwarranted and insolent encroachment on that right in the Shiva Mandir case cannot but contribute to strengthen the Hindu Sanghatan movement as a whole. In fighting out a local grievance you are all fighting out a Pan-Hindu struggle, vindicating a fundamental question of civil liberty. All Hindudom is indebted to Mr. Vyas Shastri, Mr. Chandra Gupta Vedalankar, Shiva Hare, the Mahavir Dal, the Sadhus and every one leader and sufferer who have carried on the, struggle so bravely as to instil a new life and intensify self confidence in the Hindus all over India.

That even the Sadhus and Mahantas should come forward to defend Hindutva is a sign full of import and peculiar and hopeful feature of your agitation Your agitation has thus opened a new page in the history of modern Hindu Sanghatan movement. I thank the Sadhus. It is today that they have justified themselves as Sadhus indeed

Thank God, that by demolesting a tiny Shiva mud hut at Delhi the anti-Hindus have aroused the Shiva, the Rudra, himself in the hearts of crores of Hindus. No longer will they dare to trample legitimate Hindu feelings so lightly again as they used to do. The Hindu is awakenning and has learnt to dare This straw shows the new direction of the winds that blow Let them gather strength and grow into a storm a whirlwind

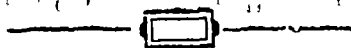
Continue the struggle with all legitimate and legal means and let the Hindus never again commit the serious and suicidal mistake of voting for the Congress tickets who are sworn to betray Hindu cause even when it is just-

but vote only for those Hindus who swear to stand by Hindu rights and respect Hindu sentiments. If but the Hindu Electorate learns to do that and captures all political bodies 55 per cent of the grievances they suffer from, today, could be redressed by our own strong arm.

17-1-39

38

CRUSHING REPLY TO SIR KISHAN PRASAD

Sjt SAVARKAR'S REJOINDER

The following statement is issued by Br. Savarkar, the President of the Hindu Maha Sabha, in reply to the Article published by Maha Raja Sir Kishan Prasad of Hyderabad regarding the Hindu Civil Resistance Movement —

In spite of the personal respect which every Hindu feels for the elderly, noble and highly placed Maha Raja Sir Kishan Prasad, we cannot but denounce the statement he has recently issued crying down the Hindu Maha Sabha

and Arya Samaj Civil Resistance movement against the intolerably anti Hindu policy of the Nizam Government as untrue timid and treacherous His charges against the Arya Samaj in particular are not only baseless but base For if during the last fifty years or so any section of Hindudom had really proved itself to be the Defender of the Hindu Faith, Culture and Community it is the Arya Samaj that has done so

Neither the Hindu Maha Sabha nor the *Arya Samaj has launched this civil resistance* movement in a light mood Thousands of Hindus groaning under the Nizam Rule had for years been calling upon the Hindu Maha Sabha to come to their rescue Just on the very eve of the Civil Resistance movement the Maharashtra Provincial Hinduu Sabha had deputed trusted workers to investigate into the grievances of our co religionists in the Nizam State and they, after studying the situation on the spot had published reports full of unimpeachable facts and figures to substantiate that the condition of the Hindus was actually worse than what had come to light The leaders of the Civil Liberties Union who hail from the state itself, have borne ample testimony to the same fact. Nay, the Hindu leaders

who now under the spell of the State Congress are persisting in a guilty silence had only the other day been loudest in condemning the Nizam Government's policy as most detrimental to Hindu interest and dictated by Moslem fanaticism. Does the Maha Raja Sir Krishan Prasad venture to say that he has any better right to represent the Hindu feeling than these thousands of aggrieved Hindus in the State?

But apart from all that the very statement of Maha Raja carries with it its own refutation. During the course of the statement he boastfully asserts that he and his ancestors had ever gloried in living contentedly under the subjection of the Moslem rule for generations together The long subjection of the Hindus in Hyderabad State is a historical fact and one can understand if a Hindu tolerates it is an inevitable evil. But, what are we to think of a Hindu of the eminence of the Maharaja who glories in the fact, that his Hindu ancesters had been contented slaves throughout centuries under the political domination of the Moslem? Is it not a fact that it is these contented Hindu slaves who proved

traitors to the Hindu cause in the past, fought for their Moslem masters against the emancipating forces of the Maratha Empire and enabled the Moslem rule to survive in Hyderabad? The Nizam was defeated in battles after battles at Bhopal, Udgir, Kharda and the Marathas liberated Hindu Provinces from Nagar to Nagpur and from Nagpur to Orissa from the grip of the Moslem Rule. But it is to the treacherous assistance of these contentedly slavish "Ancestors" that gave the Nizam Government the long lease of life it enjoys! Otherwise the forces of the Maratha Empire would have freed the Hindus in Hyderabad long ago and spared them their present serfdom Instead of hanging his head down in shame at the thought of this continuous political and racial subjection of the Hindus to Moslem domination, the Maha Raja parades it as if it was an additional feather in his cap This one fact proves as no detailed Hindu grievance can ever do the thoroughness with which the anti-Hindu policy of the Nizam Government has succeeded in emasculating the Hindu spirit in the dominions and how not a vestige of self respect is left even in the best

of them by the age-long serfdom to which the Moslem Rule had reduced them.

It is this supreme task and not only the removal of local and detailed minor grievances of the Hindus,—this task of emancipating the Hindu mind from this slavish mentality that the Hindu Maha Sabha had set before itself The Maha Sabha demands that the Hindus in the Nizam Dominions must be allowed all Civil Liberties in equal measure in common with other non-Hindu citizens so that they may grow to their full height as self respecting men who would not tolerate anything that implies racial inferiority or humiliation to which they are subjected as Hindus.

So far as the right of representing our Sanatani Section which the Maha Raja wants to monopolise is concerned, it cannot be better refuted than by pointing out to the one single fact that the President of Warnashram Swarajya Sangha of Maharashtra and the leader of the Sanatanists all over India—Dharmaveer Vishwas-rao Davre is rotting even at this moment

in the Nizam's jail under the very nose of the Maha Raja, for championing the cause of the Hindu Maha Sabha and Arya Samaj civil resistance Movement. The spirit of the real Sanatan Dharma is represented by Dharma Veer Davre. What Maha Raja Kishan Prasad represents in his article is not the spirit of Sanatan Dharma but of Sanatan slavery! He is playing that part to-day which Raja Mansingh played so ignobly in days gone by when he posed as the leader of the Rajputna in lieu of Rana Pratap.

It is not even now too late for the Maha Raja *to repent, to go in sack-cloth and ashes* and as a gentlemen bold enough to make amends for this untrue and treacherous article by boldly confessing the truth

12-5-39

39

H H Maharaja Scindia Congratulated

"I congratulate H H the Maha Raja Shindia and His Highness's Councellors on the

promulgation of constitutional Reforms and thus adding one more illustration to justify to some extent the trust which the Hindu Maha Sabha has placed in the progressive and public spirited tendencies of our Hindu States. May the people and the State of Gwalior utilize these Reforms in such a way as to render further constitutional progress rapid, feasible and beneficial to our Nation."

President Hindu Maha Sabha.
10-6-39

40

HINDU MAHA SABHA—NIZAM CIVIL RESISTANCE MOVEMENT

News Bulletin: From 15-6-39 to 30 6-39

(1) After the most inhuman and barbarous Lathi-charge made by the Nizam Police and Jail Authorities on the 12-6-39 on 800 Hindu Maha Sabha Civil Resisters now imprisoned in Aurangabad Jail including Sjt. Dhondu Mama Sathe, one of the famous Hindu Sabha leaders from Poona, the Civil Resistance movement instead of being cowed down as the Nizam Government expected, had grown intenser still

(2) On the 15-6-39 to challenge the inhuman

man lathi-charge a new Jatha of 50 Hindu Maha Sabha Civil Resisters was given a grand send off by the Bombay Hindu Sabha in a mammoth meeting at Dadar and on the same day those 50 Civil Resisters were sent to the *Nizam State to defy the anti-Hindu Bans of the* Nizam, under Hindu Maha Sabha-Flag

(3) On the very day that is 15-6-39 a Jatha of 100 Hindu Sabha Civil Resisters was given a warm send off at Nagpur in one of the grandest meetings attended by some 12000 people and was sent to the Nizam State for offering Civil Resistance at once, under the leadership of Sjt. Ambookar (Pleader) one of the famous Hindu Sabha leader of C P

(4) On the 17-6 39 a batch of 50 Hindu Sabha civil Resisters was sent by the Poona Hindu Sabha under the leadership of one of the prominent Maratha leader Sjt. Bapurao Joshi of Mahad *after giving it a grand send off in a large crowded meeting*

(5) Owing to the Ban proclaimed by the Congress Government in Madras against meetings

Processions etc. regarding the Nizam Civil Resistance movement a batch of some half a dozen Maratha Civil Resisters under the Hindu Maha Sabha Flag was sent to Madras by the Bombay Hindu Sabha to defy the Anti-Hindu Bans of the Madras Congress Government.—These Maratha Hindu Sanghatanists stirred up the Hindu Community at Madras and a big meeting attended by some ten thousand people under the presidentship of Dr. Varad Rajalu Naidu was held at Madras on the 26-6-39 in which a resolution was passed condemning the Madras Congres Government for their anti-Hindu attitude and asking them to raise the ban put on the Hindus. This meeting was held inspite of the Congress ban, on the Tilak Beach, but no one was arrested.

Again on the 27-6-39 a big meeting was held and in addition to that meeting a big procession was taken out in Madras in which some ten thousand Hindus took part with hundreds of Hindu Maha Sabha flags waving and raising slogans "Hindu-Dharma-ki-Jay, Hindu Sabha-ki- Jay, Swatantrya Veer Savarkar-ki- Jay." Again there was no arrest on the part of the Madras Congress Government.

On the very next day a third mammoth meeting was held but without any arrest by the Congress Government Thus the Hindus in Madras Province, are enthused with the Hindu Sanghatan spirit and now they have begun to organize Hindu Saghatan movement throughout Madras, Province.

(6) On the 29-6 39 While Rajgopalcharya the Minister of Madras was leaving Bombay for Madras after attending All Indai Congress Commi tree, he was shown black-flags by Hindu Maha Sabhaits on the Dadar Station asking him either to resign his post or raise the anti Hindu ban.

The same kind of black-flags demonstra tion was displayed by large Hindu Maha Sabhaits Maratha Crowds on every station Kirkee, Bham burda, Poona etc asking him either to resign the post or raise the anti Hindu ban

Thus this movement is getting stronger throughout India on all sides instead of being cowed down

(7) Not only that: it has already made it self felt in England too. Some Maratha leaders like Messrs. Tahmankar and others in England have formed a Nizam Civil Resistance Committee in London, printed booklets, written and published articles defending Hindu Mahasabha movement and it was through their incessant efforts that questions were raised in the British Parliament by Messrs Wedgewood & other Members of Parliament calling upon the British Government to intervene and compell Nizam to yield.

(8) On the 29-6-39 Lokanayak Ane, Sjt. Ghanashyamdas Gupta, President of the Arya Samaj and Speaker of the C. P. Council held consultation with Veer Sevarkarji in connection with the Nizam Civil Resistance Movement Thus the Hindu Maha Sabha and the Arya Samaj are working hand and in close co-operation.

PLEASE NOTE — The number of Civil Resisters sent by the Hindu Maha Sabha to the Nizam front to defy the anti-Hindu bans in that state is 3700(Three thousand seven hundred) up-to-date.

The total amount of funds spent on this movement up-to-date by the Hindu Maha Sabha is approximately Rs 70,000/ (Rupees seventy thousand)

1-7-39

41

THIS IS THE WAY TO A REAL NATIONAL UNITY

(It is a very encouraging sign to note that many leaders of the Shias in Lucknow have not only expressed a wish to join the Hindu Sabha but pending sanction from the President some 43 have already enlisted their names in Lucknow as members of the Hindusabha there The Shias in a conference had voluntarily assured the Hindus that they would undertake not to slaughter the cow and acknowledge the right of the Hindus and all citizens alike to play music on public roads

In a letter addressed to the Lucknow Hindusabha Veer Savarkarji, the President of the Hindu Mahasabha expressed his grateful

appreciation of this truly National attitude which the Shia Community has taken up.).

The Presidest proceeds to state in the letter," 'It is really very encouraging to see that so many of our brothers in country belonging to Shia community should have taken such a patriotic attitude and should have voluntarily decided to allow the Hindus to play music along public roads without any disturbance and to cease to offer cow sacrifice or slaughter kine which even from economical point of view is on the whole harmful to an agriculturist country like ours. The Hindu Mahasabha on the other hand will ever be ready, most ungrudgingly, to respect the religious feelings of our Shia compatriots, appreciate this their generous behaviour and in spite of the civic right of citizens to play music on the public road will never exercise it in a way to harass our brother non-Hindu communities by deliberately standing in front of the mosques and keep playing music by way of challenge. The Hindumahasabha is fully prepared, nay, most eager to join hands with such a patriotic and justice-loving people as those of the

Shiá brethren who have adopted this truly patriotic attitude and all communities Hindus and non Hindus can be welded together into a common Indian Nation, if but all our non-Hindu brethren come to adopt such an equal and honourable formula of unity

It is still more gratifying to see that our Shia brothers at Lucknow at any rate some of them wish to join the Hindu Sabha itself as a token of their brotherly sympathy But according to the Hindu Mahasabha constitution, it is open to Hindus alone and a Hindu is naturally and necessarily defined as 'One who owns India not only as a Father land but even and along with it as his Holy Land i e. the land of birth of his religion This will perhaps stand in the way of our Shia brethren who are generous enough to wish to join the Hindu Mahasabha as members Under these circumstances the best way would be that both of us the Hindus and our Shia brethren should keep their respective organizations all those points which touch their common interest unitedly and as allied communities bound together by the patriotic ties of a common nationality and common National Some

Please to convey my sense of deep appreciation of this generous offer on the part of our Shia brothers. I want to know definitely from you whether it is a fact that the All India Shia Conference has passed resolutions referred to above or it is the Shia association of Lucknow only. Any how you should assure our Shia brethren there that the keeping of the Shia organization and the Hindu Mahasabha organization separate for convenience sake can in no way stand in their way of mutual co-operation, of developing a common National life and of welding themselves into patriotic love.

42

MR. TAMHANKAR AND THE NIZAM CIVIL RESISTANCE MOVEMENT IN ENGLAND

The credit of rousing up the British Parliamentary Circle out of its culpable indifference towards the Hindu struggle in the Nizam State goes to the pioneering efforts of Mr. Tamhankar whom the Hindu Sabha of Poona had charged with that special mission of carrying out the propoganda in England.

He found that almost all dailies in Great Britain were unwilling to say anything against the Nizam. Some of, them it was whispered, were paid by the "Richest State" in India—the Nizam Government

He distributed literature, interviewed prominent Members of Parliament and Journalists, issued tracts depicting with facts and figures the terrible tale of systematic and fanatical oppression which the Hindus were subjected to in the Nizam State.

At last one or two journals opened their columns to him Mr Wedgwood M P came kindly forward to raise a question in Parliament

Mr Tambankar, in the meanwhile, gathered round him a band of Hind Sanghatanists in London and formed a regular Committee to acquaint the British public to and agitate against the Nizam's anti-Hindu policy and keep them informed from the day to day news of the tough campaign, the Nizam Civil Resistance Movement, that was being fought out by the Hindus and of the inhuman and barbarous means—riots gundism lathi-charges, starving out the prisoners

upon which the Nizam Government had resorted to kill the Hindu Dharma yuddha, the fight against their Civil and Political servitude. This Hindu Committee in London is now organizing public meetings and trying its best to compel the Paramount Power to intervene and bring the Nizam to his senses.

14-7-39

43

"Hyderabad Reforms"

"I welcome the announcement of Reforms by the Nizam Government as a wise move betokening on their part the change of heart for better.

In spite of the ugly fact that Reforms are tainted from the beginning to the end by an underlying assumption that the Moslems though in a 10% minority in the state are to be politically recognised on an equal basis with the Hindus who form a 90% majority, not on account of any special merit but only because they are Moslems, which assumption belies the Nizam's professions of treating all his subjects with equal justice irrespective Race or Religion and in spite of the fact

that the seemingly disinterested claim in theory advanced by the Government that they have framed electorates on economical and functional basis in order to eliminate all communal *bias* stands exposed in fact by the astounding self contradiction which insist in the very next breath on reserving 50% seats in the Legislature for Moslems as moslems, I still feel no hesitation in stating that even these Reforms, halting as they are, do constitute a substantial advance over the old rotten order of thing and opens out a Constitutional channel which if the Nizam Government would only help the Hindus in all sincerity to work out may lead to future expansion and fuller *freedom*

Thanks to the brave sufferings and sacrifices undergone by those thousands of our Civil Resisters, the Hindus have succeeded at last in effecting a constitutional breach in the citadel of fanatical autocracy wide enough for a triumphal march of forces of progress into its very heart

And therefore I reciprocate the hope expressed by H E H the Nizam in " a spirit of accommodation and response" for which he pleads

and assure him that the Hindus will never be found wanting in responsive co-operation with the Government to bring about restoration of peace and amity provided that the peace and amity are not to be bought at the cost of their birth rights as Hindus or subjection to any Racial humiliations in future.

In as much as this announcement of Reforms on the part of the Nizam Government makes it incumbent and advisable to review and reconsider the attitude of the Hindu Maha Sabha in future towards this question, I have already called an emergent meeting of the Working Committee of the Hindu Maha Sabha as well as a meeting of the all India Nizam Civil Resistance Committee on the 30th July, 1939 at Poona.

The announcement of the Reforms is already bound to relieve to a great extent the keen tension that led the Hindus to fight out a grim struggle up-to-date and if but the Nizam's Government orders immediately a graceful release of all the Hindu Civil Resisters, rank and file, Hindu Sabhaits or Arya Samajist, before the Working Committee of the Hindu Maha Sabha meets at Poona, such a chivalrous act on the part of the

Nizam cannot fail to restore a peaceful and friendly atmosphere and to persuade the Committee to suspend the Civil Resistance Movement and extend a hearty co-operation with the Government of the Nizam in working out a progressive, peaceful and glorious future for the State." 19-7-39

44

Release Bengal Prisoners

Press Note

Barrister Savarkar, the President of the Hindu Maha Sabha has sent a Telegram on the 26-7-39 to the following effect to Honourable Fazlul Huq, the Prime Minister of Bengal demanding the immediate release of the political prisoners now on the hunger strike in Bengal

HINDU MAHA SABHA FEEL MUCH CONCERNED AT THE NEWS THAT THE LIVES OF POLITICAL PRISONERS WHO ARE ON HUNGER STRIKE IN BENGAL ARE IN AN IMMINENT DANGER PLEASE ORDER IMMEDIATE RELEASE, GOVERNMENT WILL BE HELD RESPONSIBLE FOR ANY LOSS OF LIFE -7-39

45

Bhaganagar Struggle Suspended.

The following Resolutions drafted by Veer Savarkar were passed at an emergent Meeting of the Hindu Maha Sabha Working Committee held at Poona on the 30th July, 1939 Regarding the Nizam Civil Resistance Movement–

Resolutions:—

(1) Whereas the campaign of Civil Resistance against the anti-Hindu Policy of the Nizam Government launched and conducted so valiantly up-to-date by the Hindu Sanghatanists all over India has succeeded to a great extent in welding Hindu Sabhaits, Arya Samajists, Sanatanists, Sikhs, Jains and all other constituents of our Hindu—Nation so as to present a consolidated Hindu—front for the first time in the recent history of our race, has roused Pan-Hindu consciousness throughout the land which had let them all to fight out this struggle with unparalled enthusiasm under a common Hindu banner in defence of Hindu rights and in vindication of Hindu honour and has succeeded in baffling

Any delay or failure in this cannot but be a source of further irritation and affect adversely the attempt to usher in a period of cordial co-operation and constitutional progress "

(3) "The Working Committee draws pointed attention of all Hindu Sanghatanists in the State and outside to the important fact that the above suspension of Civil Resistance can only mean the beginning of an intensive and constructive constitutional movement. The Hindus in the State should immediately form a Hindu Party to rouse, to educate and to consolidate their forces so as to be able to guard Hindu interests, Political, Social and Religious and press on to secure further constitutional expansion "

(4) "This working Committee pays a worshipful tribute to the memory of the martyrs who laid down their lives in the Dharma Yuddha against the Nizam's anti-Hindu designs and expresses its abiding gratitude towards all those Hindu Sanghatanists who had gone to the front and braving tortures, deadly assaults and imprisonments fought in defence of the Hindu cause It also records its sense of appreciation of those hundreds of thousands of Hindu Sanghatanists,

who each in his own way whether by financing propogating or supporting the movement participated in it and special indebtedness to Sjt. Y. D Joshi of Hyderabad, Mahatma Narayanswami, Dharmaveer L. B Bhopatkar, Dharmaveer Davre, Chandkaranji Sharda and such other most prominent leaders who led the Hindu Sanghatanist Jathas to fight.

(5) The Working Committee of the Hindu Maha Sabha whole heartedly supports the Arya Samajists in their demands for clarification of the Religious points by the Nizam Government.

46

Arya Samajists Follow The Suit

" I appreciate whole heartedly the decision, arrived at by the Aryasamajists Council at Nagpur calling off the Civil Resistance Movement and gratefully acknowlege on behalf of the Hindu Maha Sabha their thankful recognition of the co-operation of the Maha Sabha in the fight, which they have telegraphically conveyed to me. Thus the pan-Hindu forces continued solid and

united throughout the struggle and have come out of it with flying colours to the chagrin of all who wished it otherwise

Bravely indeed did the Arya Samaj face the ordeal and it has come out of it not only unscathed but with added vigour and glory It has proved to a hilt that the great Mission of Hindu Sanghatan which Maharashi Dayanand *Saraswati founded was not entrusted into unworthy* hands.

It must also be noted here that the fact that the Ary Samaj Council had suspended the civil resistance movement on their front, weeks before the Hindu Maha Sabha suspended it on its front after the formal decision of the working Committee at Poona and the fact the Nagpur the Arya Samaj Council has definitely and al together called off their movement while the Hindu Maha Sabha has only suspended it in a spirit of responsive *co operation to test the* Reforms and see *if they could* be *actually* worked out into a progressive and peaceful constitutional expansion so as *to safeguard all*

legitimate Hindu interests, taken together with a comparison of the tone of the Arya Samaj resolutions at Nagpur and the tone of the Hindu Maha Sabha resolutions at Poona to constitute a smashing reply to those mock-heroics which some Congress hirelings indulged in just after the response which the Hindu Maha Sabha had only conditionally extended to the announcement of the Nizam Reforms. Today the attitude of responsive co-operation which the Hindu Maha Sabha took stands doubly justified beyond all interested cavil.

I also appreciate the wise step which the Nizam Government has taken and which was already pressed for by a resolution of the Working Committee at Poona, in clarifying the points justly raised by our Arya Samajist brethren Although nothing very substantial is added beyond what was already covered by the Reforms yet even its reassertion with a view to meet some sincere doubts on the part of Arya Samajists bespeaks a spirit of conciliation on the part of the Nizam Government and it augurs well to induce goodwill on all hands.

Now, two things at least are indispensible to let the curtain fall on this trying struggle and let bygones be bygones.

Firstly, the anarchical anti-Hindu and bloody orgies which the organised Moslem Gundás indulge in every now and then throughout the Nizam state and set the very capital ablaze with murderous chaos must be roothlessly suppressed, the criminals disarmed, disbanded and chastised I am sure that at least the far-sighted Moslem leaders cannot fail to realise that the continuation of such murderous Moslem out breaks and reigns of terrors must in the long run prove more detrimental to Moslem intecrests themselves than to the Hindus and render incal culable disservice to the Nizam Government itself which they profess to serve.

Secondly, H E H the Nizam should be pleased to grant a general and immediate amnesty to all Hindu Civil Resisters whether —Hindu Sabhaits, Arya Samajists, Sanatanists Sikhs or others and whether they hail from inside the State or outside, such a graceful

act on the part of the Nizam Government bringing a joyous news to thousands :of homes in the state and outside will doubtless conduce goodwill all round and contribute much to usher in an honourable peace, co-operation and amity for which we all so sincerely long."

11-8-39.

47

Message to Bengal Hindus.

I congratulate you all on the formation of a common Hindu Front in Bengal under the auspices of the Bengal Hindu Maha Sabha. The realization by the Hindus of Bengal that the first and foremost duty of the Hindns consists in being true to their Racial existence as Hindus bound together by the strongest affinities of a common Culture, of a common Past, of a common Ancestral Heritage and above all and summing up all, of a common Father Land and Holy Land,—the realization of being a Nation by themselves,—constitutes in itself a giant's step firmly set on the path which is bound to lead if but devotedly and doubtlessly followed up to a mighty and glorious, destiny

Henceforth let the Bengali Hindus never deviate let them view every question whether Religious, Social and above all political through the Hindu point of view alone. Let the false Gods set up by the *territorial Nationality* be dethroned once for all

The recent decision of the Working Committee of the Indian National Congress at Wardha which calls upon the Hindu Members of the *Congress Committees to withdraw them*-selves from any connection with the Hindu Maha Sabha Committees has once more made it clear that the Congress Ideology is not only incapable but positively antagonistic to any effort on the part of the Hindus to form themselves into a mighty Nation amongst the Nations of the World

Good-bye to the Congress! It has served its purpose well in the past and is of no use in the future the path to renaissance of Hindudom-is neither identical nor parallel to the path the Congress treads and is bound to tread.

It is therefore, a matter of special congratulations that at this very critical moment the Hindus of Bengal should have definitely come to realise their essential and genuine National Soul and should have formed themselves into a consolidated Hindu-Front. It is a splendid beginning and I most anxiously wait to see that the Hiudus of Bengal continue to hold fast to the Ideology of the Hindu Maha Sabha, form themselves into a Hindu party contesting all Elections under the Hindu Maha Sabha Flag and capture whatever Political power has fallen to the lot of the Hindu Electorate in Bengal and get it concentrated into the hands of Hindu Sanghatanists alone. If but they can do this, Hindudom in Bengal may yet prove to be the dominating factor in the Land and grow from strength to strength.

15-8-39.

48

Release of Civil-Resisters.

"HEARTY FELICITATIONS TO H E. H NIZAM ON AMNESTY AND ACTUAL

RELEASE OF CIVIL RESISTERS. HOPE NO EXCEPTIONS ARE MADE. THIS STEP BOUND TO RESTORE PUBLIC CONFIDENCE. IF THIS AMICABLE TURN OF AFFAIRS IS TO YIELD LASTING GOOD RESULTS AND RELATIONS PLEASE PUT REFORMS INTO IMMEDIATE EFFECT HOLDING GENERAL ELECTIONS BEFORE DECEMBER NEXT AT THE LATEST WITH BEST WISHES FOR HONOURABLE UNITY PROGRESS AND PROSPERITY TO THE STATE"

23 8-39

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The Policy of the Hindu Party with Special Reference to Sanatani Brothers

(1) The principle with regards to the Political constitution will be "one man one vote" Moslems will not be allowed any weightage, special representation or any privilege over and above what the Hindus enjoy

(2) Every citizen whether he belongs to the majority or minority will be protected in following his personal religion, in learning his language and cherishing his culture in so far as he does not infringe the equal liberty of others to do so and does not violate public morality and public good of the Nation as a whole.

(3) Hindi, pure and based on Sanskrit (संस्कृतनिष्ठ), shall be the National language of the Hindus and Nagari the National Script. The Moslems will be allowed to have Urdu Schools of their own and adopt it as their communal tongue and Government will spend as grants and scholarships etc. a sum on Moslem schools etc in proportion to their contribution in taxes and the population at those localities.

(4) Music will be allowed to be played on public roads in case of all; the only restriction will be that no one plays it deliberately in front of places of public worship by way of challenge by stopping opposite them with an intention to annoy the congregation.

(5) The Hindu Party will reduce the overwhelming number of Moslems in the Police and the Army and in Public Services in general Either the principle of merit alone or the population proportion will be the guiding spirit in recruiting all public Services including the police or the Army

(6) The Forces on the North West Frontier will be overwhelmingly Hindu to guard against extra-territorial betrayal by Moslem Soldiers

CONTRAVERSIAL POINTS

(7) The Hindu Party undertakes not to thrust any purely Religious or Religio-Social Reforms on our Sanatani brothers by force of new laws On the other hand members of both the Reformists and the Sanatanists will be free to propogate and practise their own views in their personal or collective capacities by means of pure persuations.

Thus the Party will not introduce or *support* compulsory Legislature regarding Temple Entry by the untouchables etc. in old temples

beyond the limit to which the non-Hindus are allowed by custom as in force today.

(8) So far as the untouchables are concerned, they shall have equal rights with other, to all Government institutions, Government public services, Government building, public roads, public conveyances, public courts, protection under public law, Government Schools and educational institutions. The guiding principle should be that in no case a Hindu who is customarily said to belong to the untouchable castes will be denied the rights and privileges in public life on ground of birth alone which a non-Hindu is allowed to exercise by the "Touchable" Hindus.

On the other hand beyond this public and Government sphere our Sanatani brothers are free to observe their ancient customs without the least molestations in their personal life or their special collective institutions such as Sanatani Schools, Clubs, Halls, Temples etc. They too should grant the same liberty of action to the Reformists within similar limits i e. in exclusively Reformist institutions functions and personal life.

(9) Any other point outside those mentioned above on which Sanatanist representatives on the Parliamentary Hindu Party may not agree should not be made a party question and each member will vote according to his convenience.

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CELEBRATE THE HINDU NATION DAY

It is proposed that to commemorate the successful struggle of the Nizam Civil Resistance Movement fought out by the Hindu Sanghatanists all over India a Pan Hindu-Day should be observed all over India under the auspices of the Hindu Maha Sabha. The Head Office of Sarvadeshik Arya Samaj at Delhi has approved of this proposal Leaders of Sanatanists and other constituents and institutions have also appreciated this idea in personal conversation and exchange of thought informally carried on. Hence this circular letter is being formally sent to all Provincial Hindu Sabha Offices and some Sanatanist, Arya Samajist organizations and leaders including those of our Sikhs, Jains and other constituents of Hindudom.

(2) Apart from the detailed demands as to the freedom of worship, freedom of Association, freedom of speech and representation to the Legislatures which the Nizam has been compelled to acquiesce in, – owing to the agitation and the Civil Resistance of the Hindu Sanghatanists the chief success we have achieved is the Moral Victory we have secured in presenting a common Hindu Front. Ever since, the fall of the last great Hindu Empires of the Marathas and Sikhs there never had been during the last 75 years at any rate such a demonstration on such a large scale of a Pan-Hindu Unity, strength and power of Resistance in defence of a purely Hindu cause. In fact it was taught to us by our enemies and believed by ourselves in a mood of self-forgetfulness that the Hindus being divided in castes, sects, creeds, provinces etc. were incapable of uniting and presenting a common Hindu front and in fact the very consciousness of Hindu Nationality was looked down as if it was a sin and a crime. But outstanding feature of this Nizam Civil Resistance movement consisted in knocking down this demoralising lie and therefore, we succeeded in uniting under a common Hindu Flag-millions of Hindu Sanghatanists—whether Hindu Sabhaits

or Arya Samajists, of Sanatanists, Sikhs, Jains, Brahmins, non-Brahmins, Kashmeres or Madrasis—and could sent to the front thousand upon thousand of Hindu Civil Resisters to defend their co-religionists and countrymen in the Nizam State under a common Hindu front This regeneration of a pan Hindu consciousness this realization that we Hindus form by ourselves a Nation, Racially, Linguistically, Religiously, Culturally bound together into a Nation possessing a National Soul constitutes a Moral Victory we have won in this fight

(3) In order to assert this outstanding fact the Pan Hindu Day to be observed on the DASARA (VIJAYA DASHMI) on 22nd October should be named to "Hindu Nation Day" (हिंदु राष्ट्रदिन) On that day there should be the Hindu Banners raised on every Hindu Sanghatanist house, Prabhat Pheries and Processions should be taken out and a Meeting should be held at every locality in which after, honouring the Civil Resisters present at the Locality, a Rakhi Bandhan Ceremony should take place. Every Hindu in the Meeting should tie the Rakhi round the wrist of at least five Hindus and the President will read a common resolu-

tion which will be framed and forwarded by the Head Office. The whole meeting then will rise up and take a vow that we Hindus being a Nation by Ourselves determine henceforward to view all Political, Territorial, Social and Economical questions, National and International only through the Hindu Point of view-whether they help or harm the Hindu cause, the strength of the Hindu Nation. Detailed programme will be left to the Local Hindu Sabha

(4) You are requested to let us know immediately whether your Provincial Hindu Sabha and individual leaders appreciate of this proposal, within a week at the latest. After hearing from all, a final order to observe this Pan-Hindu Day on the next DASARA and the common Resolution will be issued from this Head Office to all Hindu Sabhas throughout India. In the meanwhile you should keep all your Hindu Sabhas ready throughout your Province.

1-9-39

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UTILIZE THIS UNIQUE OPPORTUNITY

"I exhort our Legislatures as well as the Capital and Labour in the Country to utilise this unique opportunity of a European war to capture and stabilise the demand for those thousand and one foreign articles which used to pour in our market but which will now automatically ebb out while those very European Countries have got themselves involved in war What twenty years of "Swadeshi" preaching or efforts to prohibitive duties on foreign articles could not have done in uprooting the foreign formidable competition which used to kill our infant industries, could be achieved in a couple of years if but our Legislatures, Capital and Labour co-ordinate their efforts in a spirit of patriotic and mutually just accommodation and both by working up the existing and by starting new industries and manufactures at full speed, replace these foreign articles by Swadeshi ones and capture the market for them while it is uncompeted by foreign supply"

20-9-39

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MEERUT HINDUS DETERMINE TO FIGHT FOR THEIR RIGHTS.

"In order to contradict several mis-statements appearing in news papers I have thought it advisable to lay facts before the public in connection with 2nd October and the anti-Hindu partiality of the police in their failure to check Moslem aggression and their deliberate trampling upon the legitimate rights and civic liberty of the Hindus at Meerut.

In response to pressing requests of the Hindu Sanghatanist public in U. P. I visited Meerut to support the Hindusabha candidate to the ensuing election to the U. P. Legislature, on the 2nd October. After addressing two crowded meetings I was taken in a huge Hindu-procession as a part of the preannounced reception programme. The procession was taken out under the permission of the police authorities and was proceeding through the sanctioned public route accompanied by the D. S. P. but with only a dozen of police men. As soon as it

reached the Goodri Bazzar, the Hindus stopped the music in front of a local mosque in conformity with the local understanding But in spite of all this, large Moslem mob armed with lathis poured in and blocked the way demanding that the Hindu Procession must not pass at all by the route as it was lined by Moslem quarters They were evidently there with a premeditated, and preorganized riotous purpose. The Hindus very naturally resented this insault, informed the Police of this unjust and illegal obstruction and pressed on But what did the police do?

The D S P admitted he had no sufficient force to repel the sudden resistance of a nearly thousand Moslem rioters and called upon the Hindus to wait till sufficient police force arrived on the scene The Moslems continued their attack and the Hindus repelled them in self defence till the expected batch of nearly a hundreds armed police came to rescue but whom?

In the meanwhile hundreds of Hindus with lathis poured in to defend the procession

and their legitimate rights from all parts of the town. The shouts of Hindu Dharma-ki-Jay, Hindu Rashtra-ki-Jay, kept resounding the air. This determined demonstration of righteous indignation on the part of the Hindus, I admit pleased me most. I said to myself "Thank God after all the self—assertive spirit is gra-dually descending on the heart of the Hindu Race throughout India."

The City Magistrate, the District Magis-trate and other officers saw it on their arrival and admitted it to me in so many words that the Hindus were keeping themselves all along within legitimate grounds and that the armed Moslem mobs were bent upon riot had stored up their shops and balconies with stones, lathis and knives and "Therefore, they advised, the Hindus should give up to carry on the pro-cession any further."

I vigourously protested against this 'advice' and maintained that the duty of the Police was to protect the legitimate civic right by chastising the aggressors and not vice versa.

But the police authorities thrust their armed force between the Moslem mob and the front of the Hindu procession and kept marking time It was then the Police and not the armed Moslem rioters who held up the Hindu Procession. Nay, they actually covered the armed Moslem rioters and fronting the Hindus every attempt of the Hindu Processionists to step on was held up by the fixed bayonets of the Police themselves.

My carriage was of course the chief objective aimed at by the Moslem rioters But the Hindus in their hundreds guarded it at the imminent risk of their lives This dangerous situation continued for some two hours in the night. The D S. P then asked me to request the Hindus to hand over their lathis to the Police I refused to do so pointing out that the Police should have disarmed the Moslems first and allowed the procession to proceed Instead of that, what justification on earth there could be in disarming the Hindus and leave them utterly defenceless when the police clearly admitted they could neither control nor disarm nor disperse

the Moslem Rioters? The Hindus too when called upon by the police officers refused to surrender their lathis.

Later on the officers "Advised" me to get down the carriage of my will and leave the procession to avoid further bloodshed. 'The Hindus' they said "Are stiffened owing to your attitude in the main" The hint was plain enough and in order to disprove the implication I questioned the surrounding hundreds of Hindus if they would accept 'The advice' of the District Magistrate and disperse of their own accord as he had definitely refused to let the procession go further. A thousand throated voice arose "No, if the police cannot execute their own orders under which they allowed the procession by this route in face rioters' threat of the Moslems, let them at least cease to cover the Moslems and withdraw. We will face the Moslems and proceed as best as we can."

At last the City Magistrate told me that he had no other course but to order the Hindu processionists to disperse and if they refused,

to force them to do so. He forthwith ordered me orally to get down the car With a view to avoid all future provocation either official or public I rose in the car and informed the public in the presence of the Magistrate that I was being forced to take myself down and escort out of the procession But so great was the rush of the Hindus to prevent the step that the police failed to make way with me There upon they suddenly formed a line and made a general lathi charge on the Hindus on all sides till they effected cleavages in the formed procession and pressing back the disjointed Hindu groups forced them to disperse - while they let the aggressive and armed Moslem mobs *alone and enmassed*

The police claimed that they had orders to avoid bloodshed and communal clash at any cost. But it may be asked, if armed dacoits pounce on a peaceful locality is it duty of the police to subject the peaceful citizens to lathi charges to compel them to keep quiet and leave the dacoits free to loot at will and go scot—free with their ill-gotten gains to avoid

bloodshed and civic clash. Again who issued this order to the Police dictating such a preposterous definition of their 'Duty'?

The moral of this incident at Meerut is plain The police at Meerut, as at Cawnpore, Benares and at several other places in U. P. failed to protect the Hindus under the orders of and in pursuance of the set policy of the Congress Government in U. P. to ignore Hindu rights and victimise them to placate Moslem aggression. The Hindus are paying for their own folly of voting for the Congress candidates in the last election and raising an anti-Hindu body to Governmental power. If there had been a strong Hindu Sanghatanist Government at the head the police could never have dared to trample on Hindu rights. Let the Hindus in U P, therefore, take this lesson to heart and refuse to cast a single vote in favour of any Congress candidate and elect only devoted Hindu Sanghatanist representatives to Assembly If but the Hindus do this, they can capture the political power and be masters in their own house. That is the only way to safeguard the

political religious, cutural linguistic and other interests of Hindus.

Will the Hindu Sanghatanists at Meerut including Hindu Sabhaits, Arya Samajists, Sanatanists, Jains and other devoted Hindu parties make a beginning in this right direction, cast all their votes in favour of the Hindusabha candidate in the ensuing election and refuse to vote for the Congresss candidate who, bound to the anti Hindu discipline of the Congress can never defend the Hindu cause as independently and boldly as a candidate not subject to the Congress discipline and pledged avowedly to safeguard legitimate Hindu interests can be expected to do"

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Draft of the Resolution to be adopted at the Meeting

OF

HINDU-NATION-DAY

AS DRAFTED BY VEER SAVAKARJI

" The song that nerves a Nation's Heart
is in itself a deed ! !"

This Meeting of Hindu Sanghtanists — including the Hindusabhaits Arya Samajists Sanatanists, Sikhs, Jains, Lingayats and

all other constituents of Hindudom, met to commemorate the successful termination of the Nizam Civil Resistance Movement proclaims that.—

(1) Apart from the detail demands which the Hindu Sanghatanists had compelled the Nizam Government to grant, the real and abiding success that the Nizam Civil Resistance Campaign has achieved is the **Moral Victory** which, for the first time during the last hundred years at any rate, the Hindus have been able to record. For, this Dharma Yuddha, this fight for the righteous Hindu cause, proved to demonstration that in spite of castes and creeds sects and sections, Hindudom as a whole does still pulsate with a common National Being Behold the thousands on thousands of Hindus, leaving their hearths and homes, their dearest and nearest, marching on even at the risk of their lives to the rescue of their co-religionists and compatriots in the Nizam State whom they had perchance never seen or known personally. The Punjabees and Sindhis, Bengalis and Beharis Marathas and Madrasis, Brahmins and Bhangis

Sanataists, Aryasamajists, Sikhs, the rich and the poor—everyone who was proud of being a Hindu marched on under a common Hindu Banner for the vindication of Hindu Honour and faced untold miseries, outrageous riots, bayonets and lathi-charges, hunger and thirst and even death but kept asserting to his last breath, "Hindu Dharma-ki-Jay! Hindusthan Hinduonka!"

This struggle was but a test case to begin with the prospective pan Hindu movement and we Hindu Sanghatanists have not only come out with flying colours out of this testing ordeal, but have recovered and actualized through this struggle our racial and cultural homogenity, our Real National Self which under a swoon of self forgetfulness during the last hundred years or so was all but obliterated.

(2) It is to emphasise this Moral victory that we consecrate this day as the pan-Hindu National Day and do solemnly reassert and proclaim to ourselves as well as to all other Nations that we Hindus-who own this Bharat

Bhoomi, this Land which extends from the Indus to the Seas, as our Father Land as well as our Holy Land, the cradle of our Race and Religion,—constitute a Nation by ourselves !

Ever since the Vedic seers and sages chanted the sacred hymns on the bank of Saraswati the History of our people for the last five thousand years and more had been down to this day welding and consolidating all our ancestral races, religions, languages and cultures into this consummation,—to bring in to being a homogenious Hindu-Nation ! and from this day onwards too we solemnly aver that we will pre-eminently view and shape all our political social and national activities in such wise as to strengthen Hindudom as a whole and strive even unto death to get our "Hindusthan"—our Father Land and Holy Land—stamped indelibly on the map of the Earth as the independent, unitary and mighty Nation of the Hindu Race ! !

(3) To solemnize this our resolve we perform today the sacrament of RAKSHA

BANDHAN Let the silken tie of a will to unite' bind, heart to heart and mind to mind, all Hindudom into one indivisible National Being and let us all proclaim with one voice —Hindu Rashtra-ki-Jay ! Hindusthan Hinduonka ! ! 4-10-39

VANDE MATARAM !

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Interview With The Viceroy

" In order to meet the natural demand by the Hindu Sangnatanists all India to know precisely what attitude I took at the interview I had with H E the Viceroy in representing the Hindu Maha Sabha view in connection with the Indian Political situation created by the European War and also to refute misrepresentation by the anti-Hindu-Sabha press, I think it advisable to issue this statement touching the salient points I emphasised during the course of my conversation at the interview and which I am free to publish without transgressing the general convention to be observed in reporting confidential consultations -

(1) The Hindu Maha Sabha feels that none of the belligerent powers in Europe including Poland and above all Russia was or is actuated by any moral or human principle as " Democracy " or "the Liberties of the down trodden" or "Political Justice and equity' beyond what suited to the self-interest of the respective Nations and States The British claim in particular that they were out to render Democracy safe in the world cannot be taken seriously in any other light but as a 'poltical stunt so long as they continue to hold India in political subjugation.

(2) Consequently, the Hindu Maha Sabha also feels itself concerned about the issues at stake in the War in so far only as they are likely to affect the safety and interst of the Hindu Nation.

(3) That is why it is absolutely necessary that the British Government should make an unambiguous declaration of granting Hindusthan The Status of a self-Governing Dominion as an immediate step leading

towards the final goal and to introduce responsible and popular Government at the Centre so that the Hindus may be assured that in fighting this War they are serving the cause of their National Freedom as well

(4) Any such constitution to be immediately introduced, ought to be based on no other principle of electoral representation but the Democratic one of "one man one vote irrespective of Race or Religion, Class or Creed But if that is found unfeasible then the second best solution should be separate electorates of Hindus and Moslems, representation being based on the proportion to population The Hindu Maha Sabha will oppose any humiliating injustice done to the Hindus by levying a kind of electoral Zojia as the nefarious communal award does at present The Hindus must have full representation in proportion to their population, they will tolerate nothing less, they demand nothing more The depressed classes alone may be given a weightage or some such special protection for a definite period of time

(5) All citizens whether they belong to minorities or majorities will be guaranteed full freedom to follow their faith, culture and language so far as it dose not infringe on the equal rights of others and is consistent with public moral and peace

(6) The grant of such a constitution forthwith will persuade the Hindus in their own interest to extend 'responsive co-operation' to the British Goverement in so far as the defence of India during this European War is concerned.

(7) As a task of defending India from any Military attack is of common concern to the British Government as well as ourselves and as we are unfortunately not in a position to-day to carry out that responsibility unaided, there is ample room for responsive co-operation between India and England firstly in that respect Secondly, the probable entry of Russia in the War against England may threaten India with a far more serious danger of an invasion through Afaganisthan The treacherous conduct

of a very large section of the Moslems in India in the Khilaphat agitation during the last Great War in 1914 has taught us a lesson never to be frogotten as it is almost sure to be repeated in any future attack on India on the North Western Frontier by any alien power The tribes men and the Moslem forces throughout Punjab, Sindh etc are very likely *to betray the Hindus and rise enmasse in persuance of the pan-Islamic designs to carve* out an independent Moslem State or Federation stretching out from Baluchisthan-to Kashmir-to Delhi In view of the attitude of many a responsible Moslem Organization in India as revealed by their resolutions passed in their open sessions betraying their extra territorial sympathies it would be nothing short of a suicidal and purblind step on the part of the Hindus to make light of this serious danger threatening them Under such an emergency they will have to ally themselves with the British Forces in the common objective to avert this National calamity In order to make co-operation on the part of the Hindus in these cases effective, the British Government should

forthwith take the following steps:—

(a) To guard the North Western Frontier by overwhelming Hindu Military Forces instead of Moslem ones; (b) to chastise the tribes with a strong hand and to tame them into such a submission as to render them incapable to dare again to rise or revolt or raid with a view to harass the Hindu population or threaten the integrity of the Indian Nation, (c) to encourage and help with arms, ammunition and experts the efforts to raise a force of Hindu National Militia meant to shoulder the responsibility of Indian defence, **(d) To Introduce compulsary Military Training in High Schools and Colleges Throughout India as in England or Germany with an up-to-date Military Efficiency.** (e) to encourage and spread the movement for starting Rifle Clubs all over India which has already been set on foot in Maharashtra and Berar (f) to modify the Arms Act to bring it on par with what prevails in England. (g) to expand on an extensive

ale Indian Territorial Force and the U T C (h) to throw recruiting open to all classes ing away with the unjust, unreal and miliating distinction of the enlisted and non-listed classes and (i) to take in general, every ep to bring the Indian Army, Navy and orial forces to an up-to-date efficiency, to spire the people of India to feel instinctively at the Indian Army will be the army of the ople of India and not of their British over ds and **Undertake not to use these Indian rces in any other Theatre of war outside India ich has no direct connection with the Defence India Proper**

(8) The Hindu Maha Sabha emphatically erts that as the Congress does not and cannot present the Hindus, no constitutional or ministrative settlement arrived at behind back of the Hindu Maha Sabha between Government on the one hand and the ngress or the League on the other, will be

binding on the Hindus unless and until it is sanctioned by the Maha Sabha. 15-10-39

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Maha Sabha & the Great war

(Resolutions drafed by Veer Savarkarji)

The Working Committee does not believe in the claims of any power among the belligerent Nations engaged in the present war in Europe, some of which are themselves Imperialistic in character and outlook to the effect that is has been actuated solely by moral and altruistic considerations apart from its own National self interests. But in view of the declaration made by His Majesty's Government that is has entered the War with a desire to safeguard the vital principles of Right and Democracy as against the rule of Force-which claim does not fit in well with Britain's Imperialistic policy towards India—and in view of the fact that no where is there greater necessity for the application of these principles than in India, the Hindu Mahasabha declares as follows --

(1) As the task of defending India from

any Military attack is of common concern to the British Government as well as ourselves and as we are unfortunately not in a position today to carry out that responsibility unaided, there is ample room for whole-hearted co-operation between India and England In order to make such co-operation effective the British Government should forthwith take the following steps :-

(a) To introduce full Responsible Government at the Centre.

(b) To redress the grievous wrongs done to the Hindus by the communal decision both at the Central and in the provinces, particularly in Bengal and Punjab where they have been reduced to the position of fixed statutory minority contrary to all principles of Democracy

(c) To inspire the people of India to feel instinctively that the Indian army will be the army of the people of India and not of the British

(d). To remove artificial distinction of the so called enlisted and non-enlisted classes, that is, the martial and non-martial classes for complete Indianization of the Indian army as early as possible.

(e). To modify the Arms Act to bring it on par with what prevails in England.

(f) To expand on an extensive scale Indian Territorial Force and the Universities training corps and for establishing such Military organizations in the Provinces where they do not exist at present and to substantially increase the in take of cadets and the Indian Military Academy and to intensify their training in all branches of Warfare so that an effective defence force may be ever ready at hand.

(2). That the Government of India should take immediate steps to encourage the Indian Manufacturing firms to start manufacture of Aero Engines and MotorEngines and implements of modern warfare so that India may be made self-sufficient and not dependent

helplessly on foreign countries for the supply of implements of modern Mechanization for the Indian army

(3) The Hindu Mahasabha calls upon the Hindus throughout India to organize Hindu National Militia in their respective provinces and Hindus between the ages of 18 and 40 should in as large numbers as possible immediately enrol as members thereof

(4) The Hindu Mahasabha condemns the spirit of bargaining and of taking undue advantage of the present crisis for the promotion of purely communal interest at the expense of National well being, such as has been exhibited by the Moslem League in the statement issued by its President Mr Jinnah after his interview with the Viceroy and warns the Hindus to be on their guard and to be prepared to fight for their rights and privileges as well as for the defence of Hindusthan

(5) The Hindu Mahasabha respectfully brings to the notice of His Excellency the

Viceroy that the Congress does not represent the Hindus and that no settlement will be acceptable to the Hindus if arrived at behind the back of the Hindu Mahasabha in consequence of any bargain between the Government on one side and the Moslem League and the Congress on the other.

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"INDIA IS SICK OF RUNNING AFTER WORDY MIRAGES"

"The Statement issued by the Viceroy regarding Britain's Policy towards India with reference to the present war situation is disappointing to a degree. The four or five columns of the verbose statement could have well been compressed into four or five sentences so far as substance is concerned. The rest is full of platitudes.

The Viceroy refers to the old and often discarded declaration that India's ultimate goal is Dominion Status, made somewhere in 1919 A D. It has not materialised since during the

last twenty years and was almost forgotten till this war broke out The present repetition of those same vague phrases may share the same fate, if things are allowed to drift in this manner by the Indians, till another war breaks out some twenty years hence

H E. the Viceroy should realise that India is sick of running after this wordy mirage But instead insists upon it as an immediate step to be taken A constitution based on that Status must be conceded by Britain to India just at the end of this War at the latest A definite and the shortest time limit to the actual introduction of this constitution was the essential thing which was expected by the Indian Political World and it is precisely this very point that has studiously been omitted in the statement issued by His Excellency

Even now it is not too late to mend The British Government must bear in mind that India can never extend a willing co-operation unless she feels that the cause of

her own freedom is likely to be served in a substantial measure by offering responsive co-operation to Britain.

The Advisory Board contemplated in the Statement is welcome. But then it has not its functions and powers defined. If it is going to be a mere appendage to serve as a comouflage to conceal autocratic high-handedness then it can only mean an insult added to injury. But if it is made to serve as a tentative measure with powers more or less equal to a Federal Board of Ministers, is entrusted without reservation with matters concerning Indian defence during the War time and if its advice carried into effect as that of a responsible Council of Ministers, it may prove a step in advance on the line of political progress. But much will still depend on its composition. The Hindu Maha Sabha must secure such a representation on it as is in keeping with the proportion to population of the Hindus

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Maha Sabha's far sighted & Correct lead to the Country

THE WORKING COMMITTEE OF THE HINDU MAHA SABHA HELD ON 19TH NOVEMBER 1939 IN BOMBAY UNDER THE PRESIDENTSHIP OF BAR V D SAVARKAR PASSED THE FOLLOWING RESOLUTIONS DRAFTED BY VEER SAVARKARJI

RESOLUTION NO 1

This meeting of the Working Committee of the Hindu Maha Sabha declares that —

(A) The events which have happened after the last sitting of this Working Committee on the 10th of September, 1939 have only confirmed the view of this committee it had expressed in its resolution passed then in connection with the real objectives which actuated the belligerents in the present European war to engage in the fight This meeting wishes to emphasise the fact that while Gandhiji the de-facto dictator of the Congress was proclaiming in a flattering mood to the effect that he was not thinking of Indian Independence

then but was chiefly concernd with the safety of England and France and proposed to offer them unconditional help in this their crusade to safe Democracy in the Woild, when Pandit Nehruji was calling upon India to support these great democracies in the holy war they were carrying on against imperialistic aggression on Poland and other free nations and while the leaders of the Forwaid Block, the Communists and other parties too were swearing by the anti-Imperialistic innocence free from all political greed on the part of Poland and Russia, the Hindu Maha Sabha was about the only organized political body in India which was bold and far-sighted enough to give the correct lead to the country and to the Congress itself in ascertaining the real motives and objectives of the belligerents by asserting through its working Committee's resolution on the 10th of September that none of the Belligerent powers in Europe whether England, Germany, Poland France or Russia had been actuated by any moral, democratic or altruistic consideration apart from its own self-interest and self-aggrandisement.

(B) Nor does the recent Statement issued by H. E the Viceroy or the speech of the Secretary of State for India in the Parliament serve to disprove or even camouflage this real objective On the contrary by curious self contradiction they belie the claims which they want us to believe that the only objective which had actuated Britain to continue the War had been "to resist aggression whether against England or others, to defend Great Democratic ideals and without seeking any material advantage to lay the foundation of a better inter-National system and to secure a real and lasting peace" by making it quite clear that the British Government does not mean to grant even a Dominion Status to India immediately after the war That is why Herr Hitler when asked by Mr Chamberlain to free Poland asked the latter in return to free India first. If the problem of minority is delaying England in India, when then the same problem delays Germany in Poland

(C) Consequently, the Working Committee opines that India is not boun[illegible] any

altruistic grounds to extend, as H. E the Viceroy expects her to do in his statement any "moral and material co—operation" to the British Government in this war—beyond what the self defence and self interest of our Nation may demand.

RESOLUTION NO 2

This meeting of the Working Committee of the Hindu Maha Sabha refuses to look upon the Dominion Status as an ultimate goal as H E. the Viceroy has assumed in the statement but instead insists upon it only as an immediate step to be taken towards the final goal of absolute political indepedence and that a constitution based upon that status should be conceded to India at the end of the War at the latest. Even now it is not too late to mend. A definite declaration to that effect can also evoke a responsible and willing co-operation on the part of India. The British Government must bear in mind that India can never extend a willing co-operation unless she feels that the cause of her freedom is likely to be served in a substantial measure by offering responsive co-operation to Britain.

RESOLUTION NO 3

The Advisory Board contemplated in the statement of His Excellency the Viceroy would be welcome, if it is made to serve as a tentative measure with powers more or less equal to a Federal Board of Ministers, is entrusted without reservation with matters concerning Indian defence during the War time and if its advice is carried into effect as that of a responsible Council of Ministers But much will still depend on its composition The Hindu Maha Sabha must secure such a representation on it as is in keeping with the proportion to population of the Hindus

RESOLUTION NO 4

(A) "The Hindu Maha Sabha emphatically asserts that as the Congress does not and cannot represent the Hindu, no constitutional or administrative settlement arrived at behind the back of Hindu Maha Sabha between the Government on the one hand and the Congress or the League on the other, will be binding on the Hindus unless and until it is sanctioned by the Hindu Maha Sabha

The Hindu Maha Sabha warns the Government the Congress and the League that it will oppose any humiliating injustice done to the Hindus by levying a kind of electoral 'Zejia' as the nefarious communal award does at present The Hindus must have full representation in proportion to their population, they will tolerate nothing less, they demand nothing more."

(B) "The Hindu Maha Sabha, however is definitely of the opinion that the so—called depressed classes alone should be given weightage or reservation or some such special protection for a definite period of time."

RESOLUTION NO 5

"This Meeting of the Working Committee of the Hindu Maha Sabha calls upon the Capital and Labour in the Country to utilise this unique opportunity of a European War to capture and stabilise the demand for those thousand and one foreign articles which used to pour in our market but which will now

automatically ebb out while those very European Countries have got themselves involved in War What twenty years of "Swadeshi" preaching or efforts to prohibitive duties on foreign articles could not have done in up-rooting the foreign formidable competition which used to kill our infant industries, could be achieved in a couple of years if but our capital and labour coordinate their efforts in a spirit of patriotic and mutuality just accommodation and both by working up the existing and by starting new industries and manufactures at full speed, replace these foreign articles by Swadeshi ones and capture the market for them while it is uncompeted by foreign supply"

RESOLUTION NO 6

"It is a matter of common knowledge that during the regime of the Congress Ministry in N W F Province led by Moslems though the outrages on the Hindus by the Frontier tribes had increased in volume and intensity, no adequate measures were adopted either to resist them or to punish the offender

" But in as much as the Government of the N. W. F. Province has been taken over directly in his hand by the Governor of that Province, the Hindu Maha Sabha calls upon His Excellency to inflict condign punishment on the Moslem tribes and to tame them into such submission as to render them incapable to dare again to rise or revolt or raid with a view to harass the Hindu population or threaten the integrity of the Indian Nation. Secondly, to guard the N W F Province by overwhelming Hindu Military forces instead of Moslem ones The treacherous conduct of a very large section of the Moslems in India in the Khilapat agitation during the last great war in 1914, is almost sure to be repeated in any future attack on India on the N. W F Province by any Moslem power The tribes-men and the Moslem forces throughout Punjab, Sindh etc are very likely to betray and rise **en masse** in pursuance of the pan—Islamic design to carve out an independent Moslem State or Federation on stretching out from Baluchistan to Kashmir to Delhi. Under such an emergency the task

of defending India against the Moslem rising cannot but be of a common concern to the British Govement as well as the Hindus so long as the present circumstances continue, and situated as the latter are they will have to ally themselves with the British forces in the common objective to avert this National calamity The British Government, therfore, must in their own interest as well, trust the defence of the N W F, Province exclusively to the Hindu Military Forces

Consequently the Hindu Maha Sabha exhorts the Government to increase the scale of the recruitment of our Sikh brethren also in the Army which has of late been most unjustly lowered'

57

ASSASSINATION OF RAIBAHADUR BELIRAMJI DHAVAN

"The atrocious assassination of Raibahadur Beliram Dhavan the Hindu Sangan

tanist leader of Dera Ismail Khan, has added one more illustrious name to the worshipful Martyriology of the Hindu Race Unless, perchance, it is proved otherwise all accounts to hand, up to this time show clearly that the Assassin was actuated in this crime by the creed of that murderous Moslem fanaticism which was responsible for the death of Swami Shraddhanandji and a host of other Hindu Maha Sabhait and Sanghatanist leaders.

Consequently, all that needs be said here in this connection to those who may be responsible for this crime is that it is absolutely vain on their part to hope that the Hindu Sanghatanist movement can ever get demoralized by such murderous activity. Was not there a time when in Lahore itself where this crime took place, a price was put on every Sikh Head ? and they could be legally hunted and killed throughout Punjab in our Guru's time ? But what was the result ? The Sikh Empire under Maharaja Ranjit Singh,—which sent its avenging Hindu

mies right to the banks of the Kabul
er Swami Shraddhanandji was shot
ad,—but did the Shuddhi die ? No
ousands have been carrying on the work
. Shuddhi forms today a daily feature of
ndu Sanghatanist activity

Like every movement which has an
e-mission and message, the Hindu
nghatanist movement too is as yet passing
ough the first phase of Martyrdom and
up-till-now faced it gloriously enough
ring this decade alone a thousand Hindu
nghatanist leaders and followers had laid
wn their lives as Martyrs to the Hindu
se Has it deterred the Hindus from
lying round the Hindu Flag or diminished
enthusiasm of the followers of the Hindu
ha Sabha ? Only last week at Calcutta
ndreds of thousands of Hindu Sanghatanists
n all parts of Hindusthan gathered
er its folds and reasserted their determina-
n to carry on the righteous fight

Amongst them was Raibahadur

Beliramji too, And on his way back from the Hindu Maha Sabha Session he has borne witness to his pledge and laid down his life even before he could reach his home and revisit his family. Some years ago his brother too was murdered while leading the Hindu cause. But undeterred by this, Raibahadur Beliramji continued to lead the Maha Sabha movement in his Province. Blessed indeed is the family which could send forth two such heroic Souls to defend the cause of our Hindu Race, Religion and Country.

Let this be known to all concerned that every true Hindu Sanghatanist and Hindu Sabhait accepts this pre-supposed challenge before he pledges himself to defend the Hindu cause. Every true Hindu Sanghatanist does knowingly take up his cross before he joins the Mission as a soldier of God. The unconquerable Faith with which they have been facing sacrifices even unto death uptill now shall soon enable the Hindu Sanghatan movement to pass the ordeal of

fire and the chapter of Martyrdom will close and open out into the chapter of Victory

The very sons of these Hindu Martyrs will form the army of Hindu Victors

In this Faith, in the meanwhile, let the Hindu Sanghatanists face the odds, utilising all legitimate and legal means of self-defence within their reach and march on !

8-1-40

58

'CAN THEY NOT THRUST A BLESSING" ‼

"(1) I feel no hesitation in noting that so far as a promise goes, the announcement made by H E Lord Linlithgow regarding the intention of the British Government of introducing a Constitution granting India a Dominion Status as envisaged in the West Minister Statute at the earliest date practicable was clear and definite

(2) The proposal of expanding the Central Executive Council by the inclusion of a number of political leaders "as an immediate earnest of the Government's intention referred to above" is also not likely to be objected to by the Hindu Sanghatanist party in general The policy of responsive co-operation implies that every inch of ground opened out on the path of constitutional progress must be occupied and utilised with a view to further progress. The immediate expansion of the Central Executive Council can be a step in that direction provided that some of the accredited spokesmen of the Hindu Maha Sabha are included in the Executive Council with a genuine desire on the part of the Government to seek and give effect to their counsel.

(3) But the condition which the Viceroy has laid down in connection with these constitutional changes is almost sure to frustrate the practicability of these proposals and it must be clearly pointed out that it has a ring of obstructive tactics about it. If the British Government is to wait till there is a harmonious

versely accepted principles of National Democracy and the rules laid down by the League of Nations in connection with the minority problem—even inspite of the dissent of any anti-National and aggressive party here and there?

(4) *I may mention here in passing that* it is a step in the right direction that the Government has taken in announcing that the emergency commissions to the Military Service are thrown open to all Indians alike without any distintion of class or creed. *I exhort th* Government to make a general announcement in the same spirit and do away with the humiliating and unreal distinction in connection with the Military Service of Listed and non Listed of Military and non-Military classes altogether and throw all recruitment to the Military Naval and Aerial service open to all Indians alike basing selection on the only common standard of personal merit " 15-1-40

— 59

CONGRESSOCRACY CONDEMNED

'I enter a strong protest against th

proposal that is being discussed in the press and has been backed up, if not originally conceived and initiated, by prominent Congressite leaders to the effect that the present members of the Legislatures in the country be authorized to form themselves into a sort of a Constituent Assembly to frame a National Constitution. Because,—

Firstly, the present Legislative Members were not elected on the issue of authorizing them to frame auch a constitution which should be binding on the whole Nation

Secondly, the overwhelming majority in the present Legislatures comprises of Congressite Representatives. They cannot claim themselves as a Nation. The Congress is but one of the many parties in the Country It secured this large number of votes by raising a numbers of other slogans such as breaking the prevailing Constitution by working it out and the like There are several other

parties and interests in the Country represen ting crores of citizens, which being independent of the Congress have never empowered the Congressites to represent them Nay, they have been definitely repudiating the claim put forward by the Congress to speak in the name of the whole Nation, so emphati cally that the Congress leaders including their out going president Babu Rajendra Prasad, have themselves been recently compelled to admit that the Congress represents none else but the Congressite section of the public and is consequently but a party organization Now if the present Legislative Members are allowed to assume the right of framing a National Constitution the presence of the overwhelm ing majority of the Congressite members in them will naturally succeed in getting passed a frame—work which can never be entitled to be deemed a National Constitution which could only be determined by the representa tives of all parties and interests in the Nation elected with a clear mandate to frame such a fundamental National constitution Any

Constitution framed by the present members in the Legislatures can only be a one party show, a Congress Constitution It is a sly attempt to thrust on the Nation a "Congresssocracy" under a deceptive mask of democracy

Thirdly, because apart from the non-Hindu Constituencies the very Hindu constituency which voted for the majority of the Congress member in the last elections has now ceased to have confidence in them Events too glaring to be enumerated here in details have compelled millons on millions of Hindu Sanghatanists who are rallying round the Hindu Maha Sabha Flag to denounce time and again the anti-Hindu and anti-National policy of the present Congressite party in the Legislatures and outside and to declare that their interests and trust have been betrayed by the Congressite majorty in the Legislatures have ceased to have any confidence of the Hindu Electorate as a whole which has in the main returned them to the Legislatures and has no right therefore, even to pose as Hindu Representatives with powers to frame a permanent National Constitution for Hindusthan.

If a proposal to authorize the Legislatures to frame a Constitution is to have anything of sincerity about it, then the Congressites should first of all get the present Legislatures dissolved go back to the Electorate to get a special and definite mandate authorizing them to frame a National Constitution and then only the representatives who may be returned to the Legislatures by the Electorate can be entitled to form themselves into such a Constituent as that

In the meanwhile it must be made clear that no constitution or compromise can be binding on Hindudom as a whole unless and until it is arrived at in consultation with and the consent of the Hindu Maha Sabha."

22-8 40

60

'Gram to the Viceroy'

'Bidar Burning & Nizam Fiddling'

" Please investigate into the horrible Moslem riot at Bidar (Nizam State) Bidar kept burning for ten days while Nizam fiddled Hindu

quarters in the city burnt to ashes, millionaires turned paupers overnight and the poor homeless. !! The Nizam police did not intervene to stop the incendierism The Moslem riotors go scot free. These continuous outrages to which Hindus are subjected in the Nizam State prove to the hilt that the Nizam Government is altogether incapable of protecting its Hindu Subjects. The Hindu Maha Sabha consequently demands that the Nizam Government should be altogether overhauled so as to restore security to Hindu life and property.

13-4-40.

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THE HINDU MAHA SABHA & THE CONGRESS

"Numerous Congressite Hindus have been questioning me throughout my tours with a well meaning anxiety whether a way could be found to secure a hearty co-operation between the Hindu Maha Sabha and the Indian National Congress instead of having these two great National bodies ranged into opposite camps I promised to these friends that I would issue a public statement in general instead of replying

to each individual so that it might reach a much wider circle of such well meaning Hindus in the Congress camp

Is there a healthy and hearty co-operation between the Hindu Maha Sabha and the Congress possible? Categorically I reply both Yes and No

(1) The National Congress was based on principles which were on the whole so thoroughly National that had the Congress not lost its own moorings and continued in general to hold fast to these basic principles the Hindu Maha Sabha could have found no difficulty in offering a *hearty co-operation with* it Under the able leadership of its early like Messrs Dadabhai Nowroji, Gokhale Lala Lajpatrai, Lokmanya Tilak and others, the Indian National Congress tried its best to sail clear of all rocks and shoals of any perversely Communal bias or short sighted anti National vagueries But eversince the grievous error of fosting the Khilaphat agitation on the Congress

was comitted, the Congress rapidly lost its National moorings and began even to pride itself on serving as a hand maid to the Moslems in India. As a symbolic expression more demonstrative than any substantial one could be, witness the fact that at the Kokonada Congress Session, the Moslem Flag flew side by side with the Congress colours on the Congress Pandal, while the Hindu Flag continued to be discarded as something unclean, anti-National communal. Can such a sight as that ever fail to egg on the idea in the Moslem mind that the Moslems are a separate political entity, a Nation by themselves not organically merged into & assimilated with the Indian Nation or the Indian National Congress? Treading on the heels of the Khilaphat, came the stupid offer of blank cheques, the Communal Award, the meaningless and mendacious formulae of now "neither accepting nor rejecting", now 'loyally accepting', then 'forgetting all above it' and still persisting in working out the Award. To cap it all the Congressites did not hesitate to contest the elections as Hindus on behalf of the Hindu electorate. A true "Nationalist" of

the Congress brand should not have offered himself to represent a Communal Hindu Constituency If he did, he ought to have represented the legitimate Hindu interests. At any rate the least he should have done as an honest Nationalist and elected representative was not to suppress the legitimate grievances and betray the very Hindu electorate which returned him to the Legislature, which enabled him to exercise Ministerial powers. But the Congressite Ministers and Members got themselves elected as "Hindus" on communal tickets and as soon as they formed Governments began to pose as "Nationalists" and betrayed and even oppressed that very Hindu electorate whenever the legitimate interests of the Hindus came in clash with the Moslem ones in the name of Nationalism ! Nay, the very Congressite Governments vied with each other in issuing statements to prove to the Moslems that the Congress ministries had always sacrificed Hindu interests to pander to the Moslem prejudices and loaded the latter with weightages posts, positions at the cost of the Hindus and therefore, they pleaded

their ' Nationalism ' ought to be above suspicion If any one wants to get this fact verified he need only refer to the Government communique issued by Mr. Pant, the Congress Prime Minister in U. P under his own Ministerial sign and seal wherein he cited instances after instances as for example how his Congress Government had ordered the Hindus not to blow conches or perform the ' arties' even in private houses during the Mohurum week or given posts to Moslems in preference to the Hindus admittedly to please the Moslems and had even let go Moslems charged with murders because a certain secretary of the Moslem League wanted the Government to do so —and all this is written down in black and white and issued with a brazen face as a Government communique to prove that the Congress Government was thoroughly " National"!!

The process was simple, the Congress coveted nothing more than the confidence of Moslems and hated nothing more than that it should be dubbed by Moslems as a Hindu body. This sqeamish sentimentality was exploited by the Moslems quite methodically They had only to call the Congress a Hindu body and the latter was sure

Cannot the Hindu Maha Sabhaits secure a majority in the Congress and overhaul it out of its anti-National Policy?"

It is only enough to point out to such of our well-meaning but sentimental Hindu brethren in the Congress that it is the Congress which has by a special resolution of the Working Committee banned the Hindu Maha Sabhaits from entering the Congress and has anathematized the Hindu Maha Sabha with bell, book and candle as a Communal organization too unclean to be associated with! Secondly, in view of this insolent attitude on the part of the Congress: why should the Hindu Maha Sabhaits care to enter the Congress at all when they find that the Congress' Nationalism' can be brought to its senses far more effectively and quickly by coming out of the Congress rather than by entering it under humiliating conditions. The Indian National Congress cannot be superior to Indian Nation itself and no Indian Nation wherein Hindudom is not safe and cannot honorably claim to be an independent and powerful Nation in equal co-partnership with

other non-Hindu constituents in India, can be worth a brass farthing to a Hindu who is not a traitor to his own Racial self. The Congress had banned and boycotted the Hindusabhaits well and good. Let the Hindus who stand by their racial soul and honour come out of it. Let us see where does the Congress stand if the Hindus leave it; and the Hindu electorate does not vote for it in the elections!

(III) Is there then no way at all to secure a unity of aim and action between the Hindu Maha Sabha and the Congress?

Yes, there is. And the condition also is the simplest one. It only lays down that the Indian National Congress should recover its own Self and be again a veritable Indian National Congress. There is always a paramount necessity in India to have a common National platform on which a patriotic Hindus, Moslems and Christians and all others who are genuinly loyal to the Indian State and the Indian State alone can meet, unite and work in unision as sons of a common Mother Land. The Hindu Maha Sabha will always extend a hearty and healthy co-operation to

any such National organisation. The Congress can even yet justify its claim of being such a National organisation if it repudiates the Pseudo Nationalistic aberrations and takes up its stand on the following principles.—

(a) India should be one and indivisible as a political unit with a strong and well knit Central Government invested with such prestige and power as to enable it to maintain unity, integrity and freedom of the National Indian State and command a harmonious co-ordination of its different Provincial Constituents

(b) All Indians should be treated alike as Indian citizens with having equal fundamental rights and duties irrespective of caste or creed race or religion so that there can be no question at all of a Communal majority or a communal minority

Failing which as the next best but the only one alterantive may be resorted to, laying it down that all communities—not only the minorities but even the majority community should be granted explicit safeguards guaranteeing equal freedom

regarding their respective religious, cultural and linguistic life · all political representation will be based on the only definitely ascertainable and just principle of the proportion which their respective population bear to each other the public services also may follow the same proportion but only in so far as it is consistent with personal merit and public efficiency.

(c) So long as there is no electorate based on one of the above National principles insuring equitable share to all communties alike, the Congress should refuse to seek election on behalf of any communal constituency but should leave the Hindu and Moslem organizations to elect their respective representatives through their communal constituencies. The socalled general constituency under the present constitution is admittedly communal. Because it implies a division of the National electorate into Moslems, Europeans etc. separate communal electorate, and is most intolerably humiliating, unjust and detrimental to the Hindus and even the Congress has to confess that it seeks to pamper the Moslems with all undue and undeserved weightages, reservations statutory majorities and what not. Consequently the Congress if it had to keep up its prestige as an

Indian National Congress should never have demeaned itself by seeking elections under such an anti-National and avowedly communal constitution

If the Congress declares its adhesion to these fundamental National principles -pointing out sternly "Thus far but no further" and shapes its policy accordingly; the Hindu Maha Sabha will ever be found prepared to extend a hearty and healthy co-operation to any such really National institution. Because the Hindu Maha Sabha claims nothing for the Hindus which is not Nationally their due and it denies nothing to the Moslems which is Nationally due to them either on the principle of merit or population But what the Hindu Maha Sabha can never tolerate is to despoil the Hindus of anything which is justly and equitably and Nationally theirs simply because they constitute the overwhelming majority in Hindusthan their own Fatherland & Holyland

If but such an equitable co-operation is secured between the Hindu Maha Sabha and the Indian National Congress & these two great National bodies can present a united front they can

save the Indian Nation from the challenge of any alien aggressions from without or treacherous designs from within.

Will the Indian National Congress take courage in both hands, accept the conditions laid down above and assume the role of a veritable " Indian National Congress ? " If it does, it deserves to survive. if it *does not*, it is bound to get dissolved as a National Congress.

14-4-1940

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'AZAD MOSLEMS & THE 'POUND OF FLESH'

"Judging from reports received through press of the speeches, resolutions and the general trend of the Azad Moslem Conference at Delhi, the only good point which was unmistakably made out was the denunciation by considerable section of Indian Moslems of the proposal advanced by the League, of dividing India into a number of Moslem States. The conference deserves also to be congratulated upon its definite declaration, whatever the motives, that they want India to remain one and indivisible as a Political unit

But apart from this point the conference leaves the vital differences just where they were In fact the sting of their deliberation lies in its tail Because it has emphatically reasserted the preposterous demands that the question of the nature and number of the safeguards which the Moslems will have, must be dictated by the Moslems themselves. That means the minority must have the right to dictate to the majority on this vital point at issue It was Maulana Abdul Kalam Azad our 'National" President of the Congress itself who set the ball rolling in his presidential speech at Ramgarh and the Congress did not utter so much as a word to challenge it. When the Congress swallowed so comfortably the camel at Ramgarh it was not likely to strain at this gnat at Delhi. No wonder then that the Azad Conference waxed so eloquent on the National virtue of joining hands with the Congress which they voted to be the only National representive of the Indian people

With regard to this hope which the Azad Conference seems to cherish that they can easily

pat the Congress as usual into willing submission to this demand of the Moslems and thus bind the Hindus to a new humiliating pact, all that needs be said here is that these our ' National " Moslems are counting without the host. They will have to deal in the last resort, not with the Congress but with the Hindu Maha Sabha which can never acceed to this preprosterous demand. Any safeguards which are to be provided in the constitution must follow, in general, the principles laid down by the League of Nations regarding Minorities and questions of detail can only be settled by mutual consultation and consent of the Hindus and Moslems through their respectively accreditted representatives elected on that very issue. the Hindus cannot simply be dictated on this vital point by the Moslems at their sweet will.

But what if these our National " Azad " Moslems too refuse to withdraw these claims and joining hands with the Leaguers do not unite with the Hindus nor fight for freedom as patriots ?—well, all that the Hindu Maha Sabha can reply to this fear will be " Patriots fight for their Mother Land they love, as Patriots,—not as mercenaries

demanding their 'pound of flesh' "

The real outstanding feature of the Conference so far as Hindus are concerned consists in quite a different direction The Hindus should note in particular that this conference of National Moslems teaches them a lesson which even the resolution of the League did not imply It is to the effect that unless and until the Hindus deprive the Congress of any right whatsoever to speak in the name of the Hindus as their elected representatives by refusing to vote for the Congress candidates,—the Congress is sure to sign a new Hindu Moslem pact which will betray Hindu interest as well as a truly National interest even in a larger measure than the communal award did "

1 st May 1940

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Sikh-Brotherhood the Citadel of Hindudom in Punjab

I thank you for the invitation you extended to me to attend the Sikh Conference under the auspices of the 'Khalsa Youngmens Union" But prearranged public tours and engagements make it impossible

for me to attend it and consequently you will all excuse my inability to do so.

However I am sending my message in these hurried lines to my Sikh brothers as you have desired me to do in your letter. The time hae come when we 'Sikhs and Sikhetar' Hindus should be boldly stating our case and should cease to fight shy of calling a spade in defence of our race, religion and country. Consequently I frankly jot down a few points which I trust, will enable my Khalsa brothren to cope with the situation as effectively as possible.

(I) The Sikh brotherhood must free itself mentally from the deadly influences of the Pseudo-Nationalism for which the Congress stands. The Moslems are determined to cut India into a number of independent Moslem States and can never tolerate the idea of a common and true Indian Nation in which Hindus and Moslems get merged into a political unit based on equality of citizenship without any reference to religion, caste or creed. That Nationalism had a meaning but that kind of Indian Nationalism is now a dead horse. The

Congress attempts to whip it up does only serve to disarm, disorganize and disable Hindudom all the more effectively and lull it into a suicidal and false sense of security Moslems want to be a Nation by themselves Let them try We Hindus also are a Nation unto ourselves and all our efforts henceforth must be consciously bent on to establish a Hindu Superiority throughout Hindusthan The Moslem minority has rights–but they shall not be allowed to encroach upon the rights of the Hindu majority they will get what is their due in relation to their population : but not an inch more. Our motto henceforth so far as the question of Hindu-Moslem Unity is concerned, will be: ' If you come with you if you don't, without you and if you oppose inspite of you " we Sikh and Sikhetar Hindus will fight for our freedom and will be masters in our own house

(II) With this clear cut ideology let us organize our forces independently of the Congress. So far as my Sikh brotherhood is conerned I exhort them to cut off all connections with the Congress and organize an independent and purely Sikh Party in the Punjab I stand by you in

maintaining a separate electorate for the Sikh community under the present circumstances. Do not allow any Sikh representative to get himself elected on and tied to a Congress ticket and Congress party discipline. Remember that it is the psuedo-Nationalistic attitude of the Congressite which has made Them betray the Sikh Hindu interests, life and property in the Frontier districts Kashmere and the Punjab proper-not to speak of Bengal and other parts of India. So let there be a staunch and well organized Sikh party in the Punjab Legislature-independent of the Congress, elected on purely Sikh tickets and pledged to guard Sikh interests political, cultural and religious. Then alone you will be able to oppose the Moslem block in an effective manner in the Legislature

(III) Try your best in getting the proportion in the Army of the Sikhs raised to their proper share. Here again the criminal negligence of the Congressites and the fantastic theory of Ahimsa have been responsible in persuading the Sikh Hindus in boycotting or at any rate neglecting their recruitment in the army

for the last two decades and letting the Moslems rob them of their share in the forces both the Military and the police The Sikhs must enter and occupy all Government services-and the Army and the police in particular Agitate and regain your proportion in the army, the police and air forces

(IV) So far as the Pakisthan is concerned, do not depend on the Congress The foremost of its leaders have already been betraying themselves by covert and overt statements such as "Even if Punjab or Bengal is converted into an independent Moslem State, I would not mind in being their subject. for after all it would be an Indian State and Indian rule." or that "If Moslems unanimously demand a Pakisthan no power on earth can stop them from having it.' How cowardly —a direct incitement to the Moslems to get united on that demand! Witness again the support which Congressite leaders openly give to the demand of the socalled 'Nationalist" Moslems' Azad Conference claiming that Moslems alone must have the right to dictate what safeguards political cultural etc. they want the Hindus can only say ditto to it

I am enclosing herewith a copy of the Pakisthan Resolution marked with a red pencil which was passed by the Working Committee of Hindu Maha Sabha in May last It "emphatically asserts that Moslem rule is bound to be as dangerous and therefore as unaceptable to the Hindus as any foreign rule can be".

Please to pass an equally strong resolution against the Pakisthan scheme and denounce the Congressite attitude towards it. The Congress can speak only on behalf of the Congressites It has no right whatsoever to speak on behalf of Sikhs or Sikhetar Hindus

(V) And above all and most important of all set on foot immediately a Sikh National Militia A Sikh Volunteer force equipped and trained and disciplined on military lines which may be trebly more powerful than the rowdy Khaksars or the serpentine Khitmatgars can ever prove to be Bend all your energies on this one item, a Sikh volunteer

force, for a couple of years to come and bring it to such Military efficiency that it can convert itself into a standing army of the Sikhs if ever the Pakisthan threatens to be a fact We are on the defensive, must work with only legitimate means at our disposal, will hate no non Hindu community for nothing – but we must be in as powerful a position especially in Punjab that no non-Hindu community can dare to hate us or harm us and aim to reduce us to political helotage

Therefore raise immediately a Sikh Volunteer corps a Sikh Militia fully trained and equipped on Military lines This one work is the foremost and first charge which the Sikh brotherhood must attend to forthwith This alone can provide the sanction behind all other activities and resolutions which otherwise are but mere froth and fume bespeaking vanity more than valour

May the spirit of Shri Guru Govindsingh inspire and inform and guide you once more and all would be well. And if then the Moslems still persist in dreaming of a Pakisthan in Punjab, they shall wake to find a Sikhisthan instead—spreading out its fowerful arms to Attak on that side and Delhi on this History vouches that there are more chances for the latter event than the first

Our kith and kin, bone of our bone and flesh of our flesh,—the strength of our Sikh brotherhood constitutes the citadel of the strength of Hindudom as a whole in Punjab.

With all best wishes and "Wah Gurujiki Fatte, Wah Gurujiki Khalsa"

5 June 1940

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"THE AGGRESSIVE ATTITUTE OF MOSLEMS IN THE BARODA STATE."

"My attention has been drawn to the

knife they carried on through centuries against the Hindus with a view to raise themselves to an unchallengable majority in Gujarath by wiping out the Hindus

'So far as the sundry "grievances" of the Moslems in the Baroda State are concerned, will they cast a glance at the Hydrabad State and the grievances the Hindus are subjected to there? How many anti Moslem riots had there been in the Baroda State of the Bidar type throughout this century And does a year pass without subjecting the Hindus to that kind of riotous outrages in the Nizam State? The Hindus in the Nizam State constitute some 90% of the population and yet the Nizam maintains that he has been more than generous in alotting them 50% representation in the State Legislature Has the League which is so pathetically breaking its heart over the "grievances" of the Moslems in the Hindu States ever expressed any disapproval of the anti Hindu policy of the Nizam or sympathised with the Hindus there?

"So far as the separate electorate is concerned, let the Nizam set the example first. There the Moslems are demanding joint electorate because it suits them thus While in Baroda they are denouncing it. They cannot both eat the cake and have it.

"The fact is that it is no longer a question of logic The Moslems are out deliberately to dominate Hindudom in India and as a part of that "Pakisthan" scheme, to set on foot a subversive agitation in the Hindu States The time has consequently come that Hindu States in general and Baroda in particular should forthwith nip in the bud this Moslem agitation by flatly proclaiming that no community in the State will have any representation out of their proportion to their population strength The minorities will get their due. If they are 7% in the Baroda State, they can only claim that much and not an inch more. The rights of the majority Religious, Civil, Political must be guarded as zealously as similar rights legitimately due to minorities The Hindu princes should bid good-bye to that

cowardly misgiving which made the Hindus up to this time fight shy of checking Moslem aggression for fear of encouraging communal estrangement. The best way to put down all Communal strife is to bring the bully to book. To placate him only inflames him all the more.

"I call upon the Hindus in the Baroda State to orgnize a State Hindu Sabha as they have in Travancore, to hold conferences from town to town and counteract by all legitimate means such subversive demands on the part of the Moslems. It must be made clear that the Hindus who did not tolerate the Aurangajebian "Zezia" are not going to tolerate this electoral "Zezia" either.

"The policy of the Hindu Maha Sabha towards the Hindu States is in general of Benvolent non intervention. But if the League or the Congress or any other party steps in to foment any agitation likely to subvert or endanger the stability of the Hindu States the Hindu Maha Sabha will leave no stone unturned to counteract it and defend the Hindu States as well as the legitimate rights of the Hindus therein.

3 June 1940

65

ON AMERY'S PLEASANT PLATITUTE—

Responsive Co-operation implies Responsive opposition as well

"It is well that Mr Amery, the Secretary of State for India should have emphasised in his latest speech on the 15th of June, "The sincere desire on the part of the British Government that India should as a willing partner attend the same Status in the British Common Wealth as is enjoyed by the Dominions or for the matter of that by ourselves".

"—But after how many decades or centuries, please? That is really the crucial point and Mr. Amery's deliberate omission of the time limit reduces his assurance to a pleasant platitude only.

"Unwittingly enough Mr. Amery chose an ocassion to make this reference to India which betrayed him without his knowing it It was the 725th Anniversary Celebration of the magna Carta day Mr Amery waxed eloquent on the achievement of his forefathers who got the Magna Carta signed on that day by their own King They

refused to be satisfied with more pleasant platitudes and determined to render all procrastination impossible on the part of King John, and armed to the teeth surrounded him and compelled him to sign the Carta then and there Mr Amery rightly glories in this achievement of his forefathers in rendering all procrastination impossible on the part of King John and yet in the same breath plays the part of King John in trotting out excuses in justifying the procrastination policy on the part of the British Government towards India, Does he want India to play the part of his glorious forefathers to justify her claim to get her Magnas Carta signed by the British Government here and now?

'And what is the excuse for this reluctance to grant forthwith at least the Dominion Status to India? In the traditional accents of autocrats says Mr Amery, The only obstacle in granting this freedom rises from the inherent complexities in India's own Religious Social and Historic structure" In short the worn out excuse of India's

unfitness the absence of an agreed constitutions the minority problem"!

"But if that be the only obstacle in the way of translating Mr Amery's pious wish into action, is not he and the British Government aware of the fact that they had already found out a panacea on all ills in all lands arising out of the minority troubles, out of "the complexities in their Social, Religous and Historic structure", in the international rules laid down by the League of Nations and countersigned by the British as well as the Indian Government? Why does not the British Government frame a constitution based on these principles in connection with the minority and majority relations and grand Dominion Status to India forthwith? Why Mr Amery and the British Government have grown so God fearing all of a sudden as to care for an United India's consent in the case only of this particular step? If they were powerful enough and conscientious enough to conquer India without India's United demands or

to thrust Communal Decisions on her inspite of her protest or to scrap all constitutional Government and introduce undiluted autocratic control only the other day on the outbreak of War without caring for India's United Consent, —can they not be powerful and conscientious enough to introduce a Dominion Constitution based on the just and International principles laid down by the League of Nation in immediate future inspite of the obstructive tactics of an aggrandising minority? If you yourselves justified in inflicting curses on others per force, you should feel yourselves a hundred times more justified in thrusting blessings on them even though they are not unanimously appreciated down to a man

"The fact is that British Government is not as yet brought into an honest frame of mind even under the shadow of this disastrous War, and so long as they refuse to trust Indians, raise them to equal partnership in the Common Wealth and to an up-to-date Military efficiency, so as not

of platitudes can enable even those Indians who are willing to extent responsive co-operation to Briton during and after this war, to do so effectively. Because let no one forget that the policy of responsive co-operation does in itself imply a responsive opposition as well."

18 June 1940

66

TWO PARTIES

Br. Savarkar's Reply To Gandhiji

The following statement was issued by Br Savarkar, the President of the Hindu Mahasabha in connection with Gandhiji's recent article in *Harijan*.

" In one of his recent articles in the *Harijan* under the caption of the " Two Parties " Gandhiji asserts that the Hindu Mahasabha would no doubt want favoured treatment for Hindus including Hindu States. Now, he knows perfectly well at least he ought to have known by referring to its leading resolutions before he made such a sweeping statement regarding the Mahasabha that it never

wanted any favoured treatment for the Hindus whether as to the Legislatures or services or safeguards beyond what was legitimately due to them either on the principle of the population proportion or merit or any other National test, provided it was applied equally to all. It is in the interests of the Indian Nationalism itself that the Hindu Mahasabha cannot tolerate that the Hindus should be deprived of an inch of their legitimate rights of citizenship, simply because they formed the majority, in order to bestow any undeserved, favoured treatment on the Moslems simply because they happened to be in a minority.

"But in spite of being fully aware of this attitude of the Hindu Maha Sabha Gandhiji has deliberately indulged in misrepresenting it as he wanted somehow to bracket the Hindu Mahasabha with the League as an anti-National body so that the "National" pose he now wants to arrogate to himself and the Congress may be brought into relief by contrast.

"That to ask a favoured treatment for a community over and above others is anti-nati

constitutes a thesis on which, of all persons in the world, it is Gandhiji and his Congressite followers who ought to learn much from the Hindu Mahasabha instead of trying to teach it. Was it not Gandhiji himself who offered Blank Cheques to the Moslem Leaguers whom he himself characterised as frankly communal? Who issued Government communiques on behalf of the seven Congress Ministries and especially that disgraceful one issued by Mr. Pant, the Congressite Minister in U. P. assuring the Moslems that the Congress Government did always treat the Moslems far more favourably than they did the Hindus, that they robbed the Hindus of their dues to pay the Moslems what was not due to them and paraded the fact as a "National" achievement? Who abetted the treacherous designs of the Congressite Ali brothers to encourage the Amir to invade India? Who did not dare to embarrass the Nizam or certified that there was Rama-Raj in Bhopal, but did not hesitate to harass the relatively more progressive Hindu states alone? Who "loyally accepted" the Communal Award which loaded the Moslems with favoured treatment and made the Hindus to pay the bill? Or does the Congress or

Gandhiji mean that to ask favoured treatment for the Hindus and the Hindu States is alone anti-National, but to placate the Moslems with it constitutes the very kernel of Indian Nationalism? If the Hindu Mahasabha wants anything it is not a favoured treatment for the Hindus but to lay the axe at the root of Pseudo-Nationalism of the Gandhist brand

"The claim advanced further on in that article by Gandhiji to the effect that the Congress can alone speak in the name of the Indian Nation as a whole, is also vitiated by facts which he has admitted in the course of that very same article. If a very large section of Moslems insists upon an independent representation and do not recognise the Congress as their spokesman on the one hand and if millions on millions of Hindu Sanghatanists make it quite clear that they cannot trust the Congress to represent either the Hindu interests or the National interests and maintain that the Congress has consequently no right to represent them and if several other parties like the Democratic Swarajya Party or the Independent Labour Party of Dr Ambedkar or the Liberals and

others, disown the Congress as definitely as possible, what credentials the Congress can have to arrogate to itself to represent All India or to speak in the name of India as a whole ?

"The fact is that the Congress can speak in the name of the Congressites alone. It is as much a party having no claim to speak on behalf of All India as any other party in the Land. So far as the Hindu Maha Sabha is concerned, we want to make it clear once and for all that no agreement arrived at between the Congress and the Government or the Congress and the Moslem League can be binding on Hindudom as a whole unless and until the Hindu Maha Sabha is made a party to it and secures its sanction The Congress may deliver or accept goods which belongs to the Congress But it has no right to pilfer and deliver goods which do not belong to it but belong to Hindudom as a whole nor to accept the delivery of any fancy products to its order like the Communal Award and call on the Hindus to pay the bill unless the Hindu Maha Sabha authorises the transaction

"Curiously enough Gandhiji says," It was an illusion created by ourselves that we must come to an understanding with all parties before we can make any progress" It must be pointed out in this connection that the responsibility for this illusion cannot now be shifted on to others by Gandiji by so naive a trick It is not "we" but it is only your goodself and the Congress who are responsible *for this illusion Who kept swearing by the* suicidal slogan all along that there could be no political progress no Swarajya till the Moslems were persuaded at all cost to condescend to unite with us? It was the Hindu Maha Sabha alone which dispelled the illusion by administering the virile antidote "If you come with you—but if you dont inspite of you"—the struggle for progress for a truly National Swarajya will and can continue till victory is won"

67
MESSAGE
Long live Dr Hedgewar !!

Deeply moved at the news of Dr Hedgewar's death Bar V D Savarkar th

President of the Hindu Maha Sabha sent the following Telegram to Nagpur on 21st instant.

"Hindu Maha Sabha Mourns the Death of Doctor Hedgewar with Deepest Grief Hedgewar is dead-long live Hedgewar: Hedgewar is dead-long live the Sangha !!!'

22nd June 1940.

68

Dr. Hedgewar—Day

All Hindu Sabhas throughout India should observe the 30th of June, 1940 Sunday, as the Day of mourning to condole the death of Dr. Hedgewar of Nagpur, the Founder of the famous Rashtriya Swayamshevak Sangha.

"Every provincial Hindu Sabha should immediately instruct its district Sabhas to odserve this day in time on the receipt of this Circular. It it is found necessary, the Provincial Sabha should wire to the District Sabha instructions so that they may get them in time

"The general programme should only consist of two main items. The Hindu Sabha offices should have their Hindu flags blown half mast and there should be a public meeting to pass Resolution of condolence on the death of the great Hindu Sanghatanist. The Resolution should be forwarded to the president provincial Hindu Sabha Nagpur (Shrimant M G Chitanis, M L. A., Chitnavis pura, Nagpur, C P ")

28 6 40

69

HEROIC BEGGARS

Cannot hide their Begging Bowl

(I) "In order to dispel any possible misunderstanding caused by the haphazard news published in the Press as hearsay, I wish to make it clear that the interview which H I the viceroy had with me as the President of the Hindu Maha Sabha was in the main frank, considerate and cordial While some of the issues raised in the Resolution passed by the Working Committee of the Hindu Maha Sabha were satisfactorily clarified in the interview on

some other points a further clarification is still necessary before the Maha Sabha can arrive at a definite couclusion. It is advisible therefore, to wait for at least a fortnight longer before Working Committee can be acquainted with full, final and definite information regarding the negotiations, Consequently, the Committee will probably meet in the second week of August next.

In the meanwhile the policy chalked out by the Resolution of the working Committee passed at Bombay on the 19 th of May last holds good and the Hindu Maha Sabha as an organization cannot extend active co operation with the war efforts till the Working Committee meets again and arrives at a final conclusion regarding the question in the light of the Government attitude towards its demands which will be fully clarified by that time

" It should be noted however that the standing resolution referred to above leaves the members of the Hindu Maha Sabha free to co-operate in their individual capacity and

discretion with any Military war efforts in particular on the part of the Government which are genuinly meant to defend India against foreign or internal anarchy provided always that they are in no way detrimental to Hindu interests.

(II) " So far as the Congress Working Committee's Resolution passed at Delhi is concerned, all that need be pointed out here is the fact that while it urges the British Governmet to recognize Independence of India it does so in so far as only an announcement to that effect is concerned. Because for all practical purposes it seems to be contented if but 'a National Government " is constituted out of the present elected Legislative Members and that too not by an Iandependent India but, most inconsistently enough by the sanction of that very British Government the immediate cessation of which it demands in its first clause In short the Congress Resolution too recognizes in so many words " an intermediate step ", 'a transitory measure " and depends for it on the British sanction. This even heroic beggars cannot long hold their begging bowl !

" We would not have emphasised this point here but for the mockheroic pose which some Congressites assume in criticising the Hindu Maha Sabha when it calls a spade a spade and does not hesitate to utilise the Dominion Status as a stepping stone to our ultimate goal of absolute political Independence.

" But even leaving aside this inevitable inconsistency which the Congress had to resort to, it must rufther be pointed out that the National Government which they propose can never be acceptable to the Hindu Maha Sabha if it is to be constituted out of the present legislatures only. Because the Congress knows that the Congressite representatives who form the majority in them were never elected to represent the special interests of Hindudom as a whole and who betrayed Hindu interests, life, property and honour without let or hinderance during the last three years or so The Hindu Maha Sabha will of course welcome a National Government as a transitory meaure. But for a Government to be truly National, it must include Hindu representatives in proportion to Hindu population who are pledged to protect Hindu interests and consequently possess the confidence of Hindudom as a whole. " 10 July 1940.

70

ALAS VARMAJI IS DEAD

Alas Varmaji is Dead. One of our Bravest Soldier Fighting Actively to the last in the Forefront in Defence of Hindu Cause All Honours to him who dies Thus

11th July 1940

71

THE HINDU LEAGUE (U.P) & HINDU MAHA SABHA

"In persuance of the Resolution passed by the Working Committee of the Hindu Maha Sabha regarding the Hindu League Conference at Lucknow convened by Sjt Kunwar Gurunarayan, Veer Savarkarji, the President of the Hindu Maha Sabha had written a letter to Sjt Lokanayak Aney informing him that it would be detrimental to the consolidated Hindu front to usher in any Hindu organization parallel or opposed to the Hindu Maha Sabha. Such a step was not uncalled for as it was bound to prove a failure in running counter to the Hindu Maha Sabha movement But ther

could be no objection if it aimed to provide a platform for Hindus of all parties on some specific points and issues on which any agreement was likely to exist amongst Hindus of all shades and opinions. Sjt. Lokanayak Aney replied that he would never lend his support to any Hindu organization which aimed to run parallel or counter to the Hindu Maha Sabha which had already come to occupy the position of being acknowledged spokesman of Hindudom as a whole. The Hindu Sanghatanist party led by Sir Jwala Prasad Shrivastav in U. P. informed the conveners of the Hindu League Conference that it could join the League Conference if but the Policy of the League was chalked out on the basis of the Resolution of the Hindu Maha Sabha referred to above. Sjt Kunwar Gurunarayan and other leaders of the League who also have the best interests of Hindudom at heart were only glad to assure the Hindu Sanghatanists that the League never aimed to claim to be a Hindu body parallel to the Hindu Maha Sabha and meant in fact to strengthen and help the consolidated Hindu front represented by the

Hindu Maha Sabha Thereupon Sir Jwala Prasad Shrivastav sent the following telegram to Veer Savarkarji —"Kunwar Gurunarayanji agreed that the League should confine itself to fighting Pakisthan and provide common platform for Hindus for that purpose Now I would esteem your approval and support of League programme" To this telegram Veer Savarkarji wired reply thus —"Thanks amicable agreement Full confidence in Aneyji, yourself and Kunwar Gurunarayan Anti-Pakisthan movement and All India Census should form the special charge of the Hindu League These two specifice activities constitute enough scope for all energy the League can command for active work throughout this year Hope success to the Hindu League Conference"

10-7-40

73

Veer Savarkar's Health

"Barrister Savarkar, the President of the Hindu Maha Sabha thanks those numerous leaders and institutions all over

India for their kindness in inquiring after his health.

"Although it was very unfortunate that he could not be cured enough to see the Viceroy on the 13th Agust still owing to the vigilant efforts of Doctors Tirodkar, Purandare and others there is a slight recovery recorded. But it will take at least a month to get rid of the acute pain in his legs. So all programmes have been cancelled".

14-8-40

73

Interview with the Viceroy postponed

"Whereas I found myself unable, owing to my illness which has confined me to bed for more than a fortnight, to interview H. E. the Viceroy in spite of the kindness with which His Excellency had extended the dates twice to suit my convenience. I have at last forwarded to H. E. the Viceroy a confidential and important communication in writing, yesterday, acquainting the Viceroy

with the tendencies and views of the meeting of the Working Committee of the Hindu Maha Sabha held at Nagpur as I was acquainted with them formerly by Dr B S Moonje, the Vice-President of the Hindu Maha Sabha and other leaders The communication I hope, at any rate, will reach the Viceroy in time Later on when I am cured enough, I hope I shall certainly have the advantage of interviewing H E the Viceroy to discuss on matter on leading Political issues especially in Sindh and Bengal"

21 Aug 1940

८२

74

Veer Savarkar's Health
"The Sciatic Pains."

"The sciatic pains in the leg of Barrister Savarkar continues to be acute Medical experts are paying every anxious attention in treating his case Last night he had relatively better sleep Hindu Sabha offices and offices of some leading Hindu Sanghatanist

papers are visited by crowds of anxious public to know the state of Barrister Savarkar's health. Visits to the President personally in the sanatorium are still not allowed.

"Yesterday important letter from Viceroy has been received by the Presiden regarding Political situation. The Viceroy expresses in his letter personal and touching anxiety regarding his health. General Statement by Hindu Maha Sabha will be issued by Barrister Savarkar, the President, as soon as he is recovered stating the policy of Hindu Maha Sabha regarding political situation."

28-8-40

75

Working President During President's illness.

"Barrister V. D. Savarkar, the President of the Hindu Maha Sabha after receiving necessary medical treatment at the Sanatorium was taken home yesterday through an ambulance car under medical advice to undergo

the very Congressite leaders who are never tired of condemning "Communalism" and of pluming themselves up as nationalists of the truest breed Witness for example the speeches of Sjt. Rajagopalácharya who has tacitly assured the Moslem Leaguers that the Congress will not strain much to swallow even the Pakisthan pill if but that pleased the League and persuaded the Moslems to oblige the Hindus by joining into a 'National Government" How curious it is to see that even the Congressite leaders like Sjt. Rajaji should fail to perceive that the two terms "Pakisthan" and an "Indian National Government" are in themselves self-contradicting and self destructive and how typical it is of the Congressite conception of 'National Unity' that such eminent Congress leaders should have given an open assurance to the Moslems regarding the Pakisthan long before even the British Government dared to do so The "sportive offers" of Sjt Rajgopalacharya are becoming as much a public nuisance as the 'Inner Voices" of Gandhiji are wont to be

IV But whatever be the anti Hindu demand of the Moslems, the Machiavelian policy of the

British Statesmen in egging them on or the suicidal 'Blank Cheques' and 'Sportive Offers' tragedies of the Congressite Pseudo Nationalism,–the Hindu Maha Sabha at any rate can and will never accept any other principle to determine the representation of the Moslem Minority other than their population ratio

V. " And if but all Hindus who still live, breathe and have their being as Hindus whether they happen to be in the Congress or otherwise unite themselves as Hindus demanding and defending that the Hindu Majority too must have its legitimate rights as zealously guarded and secured as the rights of anyone else, no one can deprive the Hindus of their representation in proportion to their population simply because they happen to be in majority or favour the Moslems as if they were a set of suffering saints simply because they happen to be a minority. Let all Hindus once for all declare that the Moslems have not obliged the Hindus by being in minority and the Hindus are in majority because they proved themselves fit to struggle for National existence. In fact Democracy itself ought to assure the Hindus as the

overwhelming majority in Hindusthan to rule unchallenged But even the spirit of compromise can never go further than the principle of *representation in legislatures etc in relation to population*

VI Let the Hindus know it for certain that it but the Hindus along with the Hindu States organize a Pan Hindu front pledged to defend Hindu rights alone without let or hinderance the Hindus will very soon be found far more powerful a factor in Indian Political life than Mr Amery fancies today the Moslem minority to be and the Britishers will be compelled to placate the Hindus more desperately than they at present do the Moslem minority

The Indivisibility and Independence of India, representation in proportion to population basis and public services to go by merit alone these are the fundamental principles on which the Hindu Maha Sabha has taken its stand ever since its formation and it will not budge an inch in future from it even if the worst comes to the worst

14 Sept. 1940.

77

Moslem League Demands turned down

"Ever since the meeting of the Working Committee of the Hindu Maha Sabha last month in Bombay Barrister V. D. Savarkar, the President of the Hindu Mahasabha has been in constant communication with H. E the Viceroy clarifying the attitude taken up by the Hindu Mahasabha in those resolutions It is reported that in his latest letter to the Viceroy he has thanked His Excellency for the firmness and fairness with which the Viceroy turned down some of the unreasonable, aggressive and even treacherous demands of the Moslem League such as, for example, the one in which the League aimed to dictate that no Moslem forces in the Indian Army should be employed to fight even with alien Moslem army invading India. The turning down of these unjust demands of the Moslems has, writes Barrister Savarkar, removed a number of misgivings raised by the League resolutions in the mind of the Hindu public Further negotiations are carried on regarding the Mahasabha's Resolutions between the Viceroy and Barrister Savarkar."

3rd Sept 1940

78
Kolhapur Princess

To H. H. the Maharaja of Kolhapur

I Congratulate Your Highness on the Birth of Princess Lilitadevi and Pray the State may be equally Blessed with Birth of a Prince

—Savarkar

18-10-40

79
Beware Cutch Kathiawar!

Cutch Kathiawar is the most cherished asset of Hindudom as a Land where Shri Krishna Bhagwan ruled—lived, moved and had his being. Fortunately for us Hindus this Holy Kshetra, almost all Cutch Kathiawar relatively speaking to Bombay, Madras etc is still, to a great extent, a Hindu Raj where Hindu Princess hold the sway and Hindus are in overwhelming majority. We owe this to the conquering forces of the Hindu Empire in Maharashtra who smashed the Moslem Power in Gujarath just in the nick of time and saved Hindudom in Cutch-Kathiawar from meeting the fate which Sindh had to face. This is History—the story of yesterday!

But what of today if our Hindu brothers in Cutch-Kathiawar do not awake in time they will find themselves threatened within a dozen years to come and overwhelmed by a similar anti-Hindu fanatical aggression which is already gathering forces menacingly on the very threshold of the very next door Province—Sindh

That is the very reason that I am so delighted to find that the Hindus are being stirred up in Kathiawar-Cutch which the mighty Pan-Hindu Revival, the great movement of Hindu Sanghatan which is already growing from strength to strength throughout Hindusthan. Let the Hindus in Cutch-Kathiawar, from the Princes to the Peasants get themselves organised as Hindus and grow powerful to defend Hindudom openly and fearlessly as soon as possible so that they may not only save Cutch-Kathiawar from meeting the fate which Sindh had to face but be in a position to defend and safeguard our endangered Hindu brethren in Sindh itself.

May Cutch kathiawar soon prove to be a strong hold of Hindu Strength !

15 Oct.

80

Savarkar-Charitam (चरित्रम्) Banned

The British Resident in Mysore passed order under the Indian Press (Emergency Powers) Act declaring to be forfeited to His Majesty all the copies wherever found in the civil and military station of Bangalore, of the publication of the book in Tamil entitled "ANDAMAN SIRAL VIRAR V D SAVARKAR CHARITRAM,"—(A P)

24-10-40

81

SUSPEND INCAPABLE SIND MINISTRY

To, His excellency Governor of Sindh Karachi

Hindu Murders continue in Sindh Hindu Mahasabha strongly urges Your Excellency to take over law and order departments immediately and suspend incapable provincial ministries under special responsibility clause Mahasabha supports you in all drastic measures to root out murderous Moslem conspiracy

16-10-40

82
FREE HINDUSTHAN'S FUTURE EMPEROR

Not His Highness The Nizam Of Hyderabad But His Majesty The King Of Nepal" Says Swatantryaveer

Savarkar Hits Out Gandhiji

Under the caption "Hyderabad" Gandhiji recently has written an article in the Harijan "dated the 13th October 1940, purported to be a reply to a real or fancied correspondent who wanted to know what Gandhiji thought of the "Right of Hyderabad to the Territories of Berar, Ceded Districts, Karnatic etc, which had been taken away by the British under some pretex or the other"

It is not any special merit which attaches to this article but it is the mischievous effect it is sure to produce on the Moslem public mind by inciting them to press on the Pakistan movement with added zeal that the article must be brought to the notice of the Hindu public and condemned forthwith.

From the trend of the article, it is clear that the article is deliberately meant by Gandhiji to goad

the Moslems on to continue the Pakisthan movement with greater confidence in as much as he extends in the course of the article a covert support and holds before the eyes of the Moslem fanaticism an assurance that if but the Moslems dare to strike in time to establish a Moslem Empire in India, the move is very likely to succeed and could be in a way morally and politically justified

We have it on the evidence of no less reliable an authority than Swami Shradhanadji himself that during the last Anglo-German War of 1914 Gandhiji abetted the treacherous move on the part of the Moslem leaders to invite the Amir Amanolla of Afghanisthan to invade India. Mr A J Karandikar has recently written a series of articles in the *Kesari* and the *Mahratta* quoting chapter and verse, and proved it to the hilt that the charge was true

Even recently time and again Gandhiji and his Congressite henchmen have stated it covertly and overtly that if the Moslems are bent upon cutting India piecemeal and convert parts of it into purely Moslem Raj, no power could stop them doing

so and these Congressite patriots would not hesitate to subject themselves to this would be Pakistan as that also would-be an Indian Rule.

If we take into consideration, in addition to this, the contact Gandhiji has been trying to establish with the Frontier Tribes for seveal years by sending out his trusted emissaries like Miraben, Perinben, Bhulabhai, Asafbhai and a number of other Bens and Bhais to woo the Pathans and plead their cause that it is the economic and moral starvation alone which has compelled these poor Frontier Tribes, whom Gandhiji styles as "God-fearing," to take to such "legitimate" means of securing relief a looting, kidnapping abducting, forcibly converting and murdering the Hindu men and women in the Frontier districts,—when we take into consideration all these activities, past and present, of Gandhist group and then read this article written by Gandhiji, no shred of doubt could be left in the mind of any clear-sighted Hindu reader as to the fact that Gandhi and his Congressite Hindu followers are about to play once again the same mischief, which they tried to play in the last Anglo-German war, they

would not hesitate to help the Moslem in the treacherous plot of Pakistan which they are already hatching to re-establish Moslem suzerainty in India, either by compelling the Hindus to acquiesce in a constitution after the Pakistan model under British pressure or by resorting to an armed revolution in case the British are perchance compelled by a crushing defeat in the World War to leave India and no new invador steps in.

Not Litigation But Steel And Gun Powder Decide The Fate Of Kingdoms!

If a correspondent has really asked Gandhiji what he thought about the 'Right of Hyderabad to the restitution of the Ceded territories and believed that if but the equity of the case is certified under the sign and seal of the Shegaon tribunal, the British Government would forthwith restore the territories to the Nizam he must be a simpleton indeed. It is steel and gun powder that decide the restitution of kingdoms! But in spite of it all, Gandhiji [illegible] ly g[illegible] on a [illegible] the silly question as [illegible] as it was asked and delivers his judgment [illegible] effect: "So

far as the territories have been taken away by the English, the right accrues against the English "

Now, making allowance for the fact that Gandhiji knows as little of Indian History as of Hebrew, he should have known at least this much about the case he so seriously argues that the Ceded territories were ceded by the Nizam to the English in return of the protection which the English offered him against the conquering Mahratta forces.

The Mahrattas had well-nigh finished the Nizam at Kharda and he knew that he would soon be standing as a prisoner at the gate of the Peshwas in Poona, where his Vazir was already undergoing the same fate, if he did not call in the English to protect him. The other territories were conquered by the English from the Nizam by the right of the sword,

But, if perchance Gandhiji refuses to recognise any right which is based on the conquest by sword as right at all, then instead of asking the English to restore the conquered and ceded

territories to the Nizam Gandhiji must ask the Nizam to evacuate even the territories which he possesses at present for the simple reason that he usurped the whole Dominion from the Moghul Emperor who had appointed the Nizam as his Governor, by an armed revolt against his own Master

The Real 'Rightful Owner Is The Maharaja Of Vijayanagar

Nay if the right of the conquest by sword is out of court alogether then the first rightful owner who could be ascertained at present and to whom the whole territory the Nizam possesses as well as the ceded districts etc. ought to be restored straight,—is the Maharaja of Vijayanagar! For it was his ancestors who were the rightful owners of that Kingdom before the Moslem hoards "came with iron hands and from our Fathers snatched the Land"

But leaving this question of "right" aside, Gandhiji proceeds If I am asked as a matter of equity I can only state that the people of

the respective parts i e. Berar, Ceded districts, Karnatic etc., should be asked to make their choice, that is the only equity I know" Now, no one can have any objection to this pleasant platitude but for the fact that it is restored to as a subterfuge to shirk the risk of telling the whole truth The real bone of contention in such a matter is bound to be, how to ascertain this choice of the people.

If Gandhiji was serious in holding up the democratic principle then instead of stoping short with this innocuous platitude he should have unequivocally stated that the people's choice must be determined by the majority vote. But he knew the fact that the majority, not only of the ceded districts but of even the Nizam State itself being Hindus, a free plebiscite was bound to call upon the Nizam to clear out of the State altogether and any clear statement on the part of Gandhiji holding up the right of the Hindu majority would have consequently angered the Moslems whom in the latter part of the article he wanted to please in particular

That is why he stopped short of telling the truth The cult of soothsayers through all ages who swear that they tell nothing but truth has had always to resort to the subterfuge telling half truths which are often worse than lies, whenever they want to avoid the risk of telling the real truth and yet save their reputation as truth tellers

Gandhiji paints the Nizam supported by the Frontier Tribes as the prospective Emperor of India and certifies that Empire as a cent per cent Indian National Home Rule!'!

Not satisfied with only answering the question asked by the correspondent regarding the right of the Nizam to have the ceded and other districts only Gandhiji utilises the occasion to enter into a digression totally unconnected with the original question After beating about the bush a great deal regarding the different possibilities of the future development of Indian political situation and after a uming a number of absurdities he comes to the conclusion that in case the British power is overthrown in India as

the result of the war and in case no other non-Indian world-power steps immediately in the shoes of Britain to rule India which consequently would be left in the throes of of an internal anarchy, "the strongest power in the Land will hold sway over all India and this,' Gandhiji avers, 'May be Hydrabad for aught I know All other big and petty chiefs will ultimately succumb to the strongest power of the Nizam, who will be the Emperor of India."

But what will be the role of the Congress and Gandhiji himself under these circumstances? According to Gandhiji "the poor Congress if it is true to its creed of non-violence will die" Quite a sound view, that such a body devoted to such a creed can be blessed with no other fate! Even Gandhiji who says in the article, "I am a man of faith and to a man of faith nothing is impossible," admits that the Congress future is dark! "The existing state of things does not warrant any optimistic outlook"

But Gandhiji will not feel quite out of sorts even if the Congress dies and such an anarchy sets in

For says he, "If you ask me in advance, I would face anarchy to foreign, orderly rule whether British or any other I would unhesitatingly plump for anarchy say the rule of the Nizam supported by the chiefs become feudatory to him or supported by the border Moslem tribes " Because" Gandhiji pointedly observes,' in my estimation such a rule,—under the Nizam raised to be the Emperor of India by reducing all other Hindu chiefs to his feudatories with the help of the border Moslem tribes—such a rule will be cent percent domestic It will be Home Rule "

And after all this Gandhiji adds But this is all academic ',

But Was Not The Rule Of An Allaudin Or An Aurangajeb Also A Cent Per Cent Domestic Rule;

Geographically speaking Aurangajeb too was born and bred in India But was his Rul

on that account looked upon by the Hindus as "Home Rule"? No. It was on the contrary hated by them as a veritable hell and the rule of any Moslem conqueror in future is bound to be similarly hated and overthrown by a new Shivaji or Bajrao or Ranjit

Why not Vinoba Bhave instead.

For this reason and also from the Ahimsak point of view, we sincerely request Gandhiji that it will be more in keeping with the principle of Ahimsa that he should not compromise with either logic or reason or circumstance or even with destiny He himself has averred that he is a man of faith and to a man of faith like him nothing is impossible. Then why not once for all make it "possible" to have the Ahimsak Empire itself firmly established in India at a storke "of faith"? Fortunately for us there is Vinoba Bhave at hand who with the spinning-wheel is doubtless better fitted as the first Ahimsak Emperor of India than a Nizam bristling with spears, swords and guns from top to toe.

But the insurmountable difficulty which perhaps might have rendered Vinoba Bhave ineligible to this high honour seems to be the fact that after all he still continues to be a Hindu and no Moslem can ever submit to a Hindu Rule. But as Hindus at any rate those of the non-violent school can but only feel honoured to tender subjection to a Moslem Rule and as it is impossible to find a Moslem dedicated to non-violence, Gandhiji was perhaps left with no choice but to offer the Crown to His Exalted Highness the Nizam.

A Friendly Suggestion To The Nizam

Be that as it may we cannot refrain ourselves from offering a friendly suggestion to the Nizam that he should think twice before he allows His Exalted head to get swollen with any such queer [illegible] the [illegible] than Moslems and the few Hindus of [illegible] Gandhi creed may [illegible] him [illegible]

Last time these very Gandhi-Azads along with the Khilaphatists persuaded Amanulla the Amir to believe that he was the God-appointed heir—apparent to the Indian throne As Fate would have it Batcha-i-Saka the son of a water-carrier finished him. This time the very ill-omened Gandhist group joining hands with the Pakistani Moslems, is trying to goad on the poor Nizam to bid for Crown of Indian Empire May God save him from a similar coming fate !

Although Gandhiji being a man of "faith" could afford to be unconscious in the course of his article that there is some such political factor in India as the Hindu people to be taken into account; and although the Nizam and the Frontier tribes are on his brain as the only living forces in India, yet the Nizam at least must be knowing, at any rate after the Hindu Civil Resistance movement of last year that the Hindu Sanghatan movement constitutes a second and a challenging factor in Indian politics to-day and is growing daily from strength to strength

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A Friendly Suggestion To The Nizam

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If such an anarchy as Gandhiji takes for granted in his article does ever set in, leaving Hindus and the Moslems face to face in India, there cannot now be even the ghost of a chance for the Nizam to make his way to the Indian imperial throne, even if all the Frontier tribes are expected to come down to Hyderabad enmasse to support him

* * *

The Hour Of Hindu Resurrection Has Already Struck

Just as the article in the *Harijan* has told us the academical forecast of the masochistic school of Gandhist Hindus, even so the virile Hindu Sanghatanist also has weighed out his academical prospects The Hindu Sanghatanist takes into account the million of Hindus from Kashmere to the Cape who are being animated by the Pan-Hindu spirit.

He knows the hour of Hindu resurrection has already struck, and the very dead bones of our heroic forefathers even the very Hindu Princes, stirred up with new life and impulse. They cannot long remain unconcerned if the Moslem princes threaten a nation wide Civil War

The foremost of the Hindu Princes have realised that if Hindudom falls, the Hindu States too must fall with it As defenders of Hindu faith and Hindu honour they form the reserved forces of Hindudom, organised centres of Hindu strength which even to-day will outweigh by far the utmost which a Hydrabad here or a Bhopal there can do to spite the Hindu cause.

From Udaipur, Jodhpur Jaipur, Gwalior, Indore, Dhar, Dewas, Baroda to Kolhapur, it is almost an unbroken chain of Hindu Milltary camps of organised Hindu Governments, which animated by the new Hindu spirit, cannot but come forward in their own interests as well as those of Hindudom as a whole to defend the Hindu cause. Even Scindia alone, other things equal, can smash up the Nizam on any new Udgir or Kharda field he chooses. Pressed by these overwhelming Hindu forces from the North and those of the Mysore, Travancore and Cochin in the South, the poor Nizam will simply be sandwiched between them and instead of winning back the ceded districts will have, on the contrary to cede whatever districts he already possesses to-day There will not be left a trace of Moslem

rule from the Seas in the South to the Jamuna in the North

Frontier Tribes And Islami Kingdoms Outside India

But what of the Frontier tribes and Islamic Kingdoms outside India which are expected to help the " faithful " in India to bring into being a new Moslem Empire—the Pakisthan ?

Well let the Pakisthan alone—the few " *Sthanas* " like your Afghanisthan, Arabasthan and even Turkasthan are themselves getting thrown into a melting pot and they will have to thank their stars if they can help only themselves to survive the Europeon onslaught. Even Nadirshahas and Ahamadshahas could not save the Moghul Empire of the " faithfuls " in India in the heyday of their power from being overthrown by the Hindus ! What can the puny descendents of them today do to retrieve the loss ?

So far as the Frontier tribes are concerned they will have first to settle their account with our heroic Sikh brotherhood before they cross to Ravi !

The Independent Kingdom of Nepal

And when all is said and done there still remains the most deciding factor which of all other factors is most likely to settle the future destiny of India in case such an anarchy as we are discussing sets in. It is the independent Hindu Kingdom of Nepal where a hundred thousand up-to-date Hindu rifles stand marshalled out ready to spit fire and vengeance in defence of Hindu Honour at a signal from their chief and every hut nestles the breed of Hindu warriors. Any Moslem rising with a view to political domination of India whether in the South, North or on the Frontier is bound to affect Nepal as the Defender of the Hindu Faith and the commander of Hindu forces She cannot let the chance slip out of her hand to make a bid for the Imperial throne of Hindusthan even in her self preservation As things stand, it would be a simple walk over for her through Behar, Bengal to Assam in the East and the Indus to the west. Any opposition on the part of, say, Mr. Huq with his Novkhali Gundas or the rabbles of Khaksars with only spades to shoulder can no more stop the onward march of the organised up-to-date forces of Independent Nepal strengthened by millions of

Hindu Sanghatanists from all parts of India rallying round their Hindu flag than a mound of sand can stem the angry tides of stormy sea,

Even Gandhiji dare not deny that the Imperial Rule of the Hindu King of Nepal can be at least as much a Cent percent Domestic Rule a Veritable Home Rule " as the sway of a Nizam seems to him to be !

If an academical probability is at all to be indulged in of all factors that count to day His Majesty, the King of Nepal, the scion of the Shisodias, alone has the best chance of winning the Imperial crown of India Strange as it may seem the English know it better than we Hindus do So shrewd a politician and historian as Perceval Langdon himself writes in the end of his voluminous work on Nepal —" The fact that the communal strife from one end of India to the other invests Nepal with an importance that it would be foolish to overlook.

"*Englishmen should attempt to understand the high position which Nepal holds in the Southern*

Asiatic balance and the great and growing importance which she will possess in the future in the solution of the problems which beset the present state of India. Nepal stands to day on the threshold of a new life. Her future calls her in one direction and one only. It is not impossible that Nepal may even be called upon to control the destiny of India itself."

Even Britain will feel it more graceful that the Sceptre of Indian Empire, if it ever slips out of her grip, should be handed over to an equal and independent ally of Britain like His Majesty the King of Nepal than to one who is but a vassal and a vanquished potentate of Britain like the Nizam.

But we also repeat that all this is academic-meant only to serve a virile antidote to the inferiorty complex which the spineless academical forecast of Gandhiji betrays.

And yet, if but the Hindus realise and take stock of the inexhaustible resources of strength they have still at hand relatively to the Indian Moslems, resurvey them from a pan-Hindu angle of vision

and take the field in time, they will find that much that sounds academic today could even be made actual and the racial dream of a consolidated, mighty and independent Nation could be realised sooner than they dare to expect!

V D SAVARKAR.

83

A MESSAGE TO THE HINDUS IN GUJERAT

1 You will know the state of my health from the copy of a general circular issued by the Secretary of this Presidential office, which is being enclosed under this cover for favour of your personal perusal and information I cannot attend correspondence But nevertheless I could not refrain from reading and replying your letter

2 It is extremely encouraging to note that Shriman Nandas Haridas Shethji should have been elected as the President of Ahamadabad Hindusabha. Please to convey to him my hearty congratulations I hope his influence and organisational powers will soon raise the Hindusabha in Gujarath to a commanding position and his advent into Hindu Sanghatan movement will prove to Gujarath what the advent of Dr Shyama Prasad

Mookerji proved in Bengal. The spade work and the sowing of seeds which your goodself and the old veteran workers like Syt. Anand Priyaji; Gangaramji Khanna and others have been doing in the field of Hindu Sangatan movement in Gujarath, shall soon doubtless bear an ample harvest. Gujarath is a heart of Hindu pride. But under the benumbing influence of the pseudo Nationalistic ideology of the Congress is got atrophed for the last twenty years or so. The instilling and the very touch of the spirit of the Hindu Sanghatan is bound to bestir and animate it once more before long. I am sure Gujarath will be stir as mighty a strong hold of the Hindu Sanghatan movement as Maharashtra or Bengal is today.

3 Please to convey this my public message to all my Hindu brethren in Gujarth on the occasion of Dasara (Vijaya Dashmi)—Let every Hindu in Gujarath join the Hindu Maha Sabha because he is a Hindu first and everything afterwards His Religion, his Race, his Blood, his Seed all that he is, is Hindu in substance, in essence. He is an Indian because he is a Hindu. He is not a Hindu

because he is an Indian India to him would but a funeral ground, a Sahara Desert if his Hindutwa and Hinduness are annihilated and leave no trace in India. India is dear to him because Hindutwa flourished there and because it is the Father Land of the Hindu Race and the Holy Land of his Hindu Gods. This is the ideology which will consolidate the Hindus into a mighty Race and I expect Gujarath will be reanimated with this new spirit in near future

4 I cannot obviously promise any tour owing to my health Please excuse for the same It would take at least some four months for me to be able to take ordinary walk.

Please contest the Municipal election without caring for results Even a cent percent defeat matters not What matters is the toughness of the contest It is bound to be fruitful in the long run even if it fails in its immediate objective

H H Maharaja of Kashmir Congratulated

"I Congratulate Your Highness on behalf of the Hindu Mahasabha on havin[illegible]

the "Hindi Script granting it an equal status with the Urdu."

"As it is held quite natural and justifiable that the Moslems should like to use Urdu in all their transactions, literature etc. so also it must be held equally natural and justifiable if the Hindus also prefer to use Hindi in their own transactions, literature etc.

"I hope the Moslems themselves will accept this equal recognition of both Urdu and Hindi with good grace.

'But even if a section of the Moslems persists in its unwarranted opposition to Hindi, even then the Hindu Mahasabha feels confident that Your Highness's Government will firmly continue to do justice to the legitimate demands of the Hindus in the state and continue to extend an equal recognition of Hindu along with the Urdu Nothing coule be juster because if the Majority of the citisens of Kashmere are Moslems, still on the other hand the state itself is a Hindu state and the Hindus, having contibuted more and sacrificed and

suffered more in the foundation and defence of the State, possess a Historical and Political importance in the State which is in no way inferior to any non-Hindu Section 84

Pt. The Jawaharlal Nehru Sentenced!!

"The news of the sentence of four years imprisonment passed on Pandit Jawaharlal Nehru must have come as a painful shock to every Indian Patriot Inspite of difference as to principles and policy which compell both of us to work under different colours' I shall be failing in my duty as a Hindu Sabhait if I do dot express my deep appreciation of the patriotic and even the humanitarian motives which had actuated Pandit Jawaharlalji throughout his public career and my sympathy for the sufferings which he has consequently had to face

"Although the present Working Committee of the Congress including Pandit Jawaharlalji himself maintained a guilty silence and led by Gandhiji did not utter a word of protest or sympathy when patriotic public workers like Senapati Bapat Babu Subhash Chandra Bose and several other leaders

and followers belonging to parties who differed from the Gandhist school in the Congress were being sentenced under the Defence of India Act ever since the War broke out, yet, the Hindu Maha Sabha did not fail in its duty in sounding a warning against the Government policy of unalloyed repression The Woking Committee of the Hindu Maha Sabha passed a resolution so early as in May 1940, in which the Mahasabha urged upon the Government that the immediate grant of at least the Dominion States as contemplated in the Westminster Statute could be the only effective remedy to secure a genuine and whole hearted co-operation of the Indian people and that a more unalloyed repression could only drive the discontent deeper. Trust alone could beget trust. And constitutional progress alone could evoke a National co-operation.

"I ask the Government to ponder awhile seriously on the simple question that why is it that a man like Pt Jawaharlalji who as soon as the War broke out was so impulsively carried off his feet as to declare that India

should offer unconditional co-operation to the British who were out to fight the cause of World Democracy, should now be so embittered as to condemn all co-operation and thus leave no other course to the Government but to pass such a vindictive sentence on him under the Defence of India Act?

"The Hindu Mahasabha unlike the Congress was not carried off its feet so impulsively when the War broke out and publicly asserted the fact that none of the belligerents in Europe went to War either to save World Democracy or on account of any other such altruistic motive but every one took the field for its own National interests and Imperialistic ambitions and as a consequence of it the Mahasabha had from the very beginning chalked out for itself its own policy of Responsive co-operation as the only means at hand to secure their own National interests as well

"But is it not clear that co-operation under this policy al[illegible] implies a [illegible]

response ? Can unalloyed repression alone ever be response best calculated to secure any genuine co-operation ?

"The very fact, that I as a Hindusabhait am genuinly anxious that the Hindu Sanghatanists should under present circumstances do all that lies in their power to participate in all such war efforts in the direction of industrialization and militariasation of India which the Indian Government carries on and which are genuinly calculated to defend India against an alien invasion or internal anarchy, compels me to urge on the Indian Government to get themselves disillusioned before it is too late so as to realise in time that no obstacle can be more serious to the real defence of India than to depend on repression under the defence of India Act as the only means at hand to secure peace or enforced co-operation and to throw wide open the gates of constitutional progress by an immediate grant of Dominion Status to begin with If but this is done, the Government may perchance find that even men like Nehruji will

feel it their duty in the interests of Indian Nation itself to ally themselves with the Government and even if some section does not follow this policy, their tirades against such an alliance between the Indian people and the British Government will automatically fall so flat on the public mind as to defeat their own purpose without the constant necessity of resorting to any such vindictive sentences under any such Defence of India Acts

6-11-40

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HINDU SABHAS, WATCH OUT

The Coming Census & Your Duty

The attention of all Provincial and Local Hindu Sabhas is most emphatically directed to the urgency of taking up the Census work in hand It should be remeberd that the work of the Census is in a way as important, urgent and pregnant with far reaching consequences as the Hyderabad Civil Resistance movement was For at least ten year to come all constitutional progress and matters regarding the public services legislatures etc will

necessarily be indexed and determined by the figures and information registered in the coming Census.

The senseless policy of the Congress had, as in so many other respects, hit the Hindus hard by boycotting the last Census and there is no telling if the Congress led by some new " Inner Voice " vagaries of Gandhiji may not resort even this time to some such " Satyagraha "-a term which has nearly come to imply the sacrificing of Hindu interests alone and propitiating the fetish of Pseudo Nationality. It is all the more imperative consequently that the Hindu Mahasabha should be on its own guard from the very beginning; it should take the field in time and give independent initiative and guidance to Hindudom, by impressing a correct registration of their population strength, in the coming Census and explaining to them the double harm the Hindus would inflict upon themselves in all directions of their corporate life if they fail to guard Hindu interests at the time of this Census also.

Undertake a whirl-wind Campaign

Consequently every Provincial, District and

Local Hindu Sabha should undertake forthwith a a whirl wind campaign throughout India to get the population strength of the Hindus recorded correctly in the coming Cenus and to see that all illegitimate efforts on the part of the Moslems etc. to secure exaggerated records of their population are frustrated Moreover it is not the correct record of population strength alone that counts Information in almost all directions must be correctly registered if the interests of the Hindus are to be guarded in all matters political, social religious, economical, historical etc.

In order to outline and methodise the campa gn, some leading intructions are given below which should be carried out immediately and without fail by all Provincial, District and Local Hindu Sabhas througout India in so far as they concern their respective spheres

(I) The Provincial Hindu Sabhas should as a first step establish contact with the office of the Provincial Census Superintendent The District Sabha and the Local one should also do the same with the Census officers in charge of their spheres

The Hindu Sabha should assure all these Census officers of full co-operation in this task and should offer the help of Hindusabhaits as Census enumerators wherever it is possible to do so. At each locality the local Hindu Sabha should try its best to provide Hindu Sabhait volunteers who should accompany the Census enumerators and try their best to see that all Hindus are properly enumerated and all information regarding the Hindus properly registered

(2) The Hindu Sbhas should try to secure the co-operation at each locality of all Hindutvanishtha institutions, besides the Hindu Mahasabha, such as the Arya-Samaj, Sanatan Dharma Sabhas, Jain Sabha etc., and if possible and advisable should establish a common Hindu Census Committee to conduct this campaign.

(3) EVERY ONE WHO CALLS HIMSELF A HINDU, MUST BE REGISTERED AS A HINDU The Provincial and the District Hindu leaders should see personally respective Census officers and get it clearly ascertained from them, whether everyone who acknowledges himself to be a Hindu

is going to be registered as a Hindu The full bench of the Madras High Court and the several other judgments of other courts recorded e g in A I R 1931 have clearly laid it down that even a community which was originally non-Hindu but has subsequently adopted Hindu Religion and calls it self Hindu should be regarded as Hindu. In cases where the Census officers at any locality find themselves unable to give this undertaking a complaint should immediately be lodged at the Provincial Census Superintendent's Office or the All India Census authorities *In this case it should be clearly understood that a person or a community which claims to belong to Hindudom to-day must be registered as Hindu even if person or the community was not registered as a Hindu in previous Census. The* [illegible] *clearly* [illegible] *from the* [illegible] Everyone who calls himself a Hindu must be enumerated as a Hindu.

(4) The Case Of The So-Called Animists, Tribal Etc There happen to be some communities like the Santhals Gond Bhils etc e c who although they are indifferently called, in the general vogue as Aborigines or Fetish Worshippers

or Animists etc, are in fact Hindus Some of these were not enumerated in the last Census or previous ones as Hindus, partially through ignorance and partially through intrigue. It must be looked upon as one of the most urgent tasks by the Hindu Sabhas to get these communities registered definitely as Hindus in this Census without fail.

As an extreme case of such intrigues in point, we may mention the Mundas, Uraons, Hoes, Khatias residing in Chota Nagpur, Bihar etc Even this year a circular has been issued already to the Census authorities probably as a result of Missionary intrigues that the religion of these tribes should not be registered apart from their tribal names even though they have been registered as Hindus in the last Census and are even now claiming to get themselves registered as Hindus !

The Hindu Mahasabha workers and other Hindu leaders at Ranchi, and other places are to be congratulated upon their promptness with which they have already taken up this question in time. Deputation met the Census authorities protesting against these orders Large meetings of these tribal Hindus themselves are being organised

claiming that they should be registered as Hindus and condemning the Missionary intrigues. At Betul also, Mr Gothi, M L. A., and other Hindu leaders are fighting fearlessly the case in connection with the registering of the Gond Thakurs as 'Hindus.'

Taking a cue from these cases in point, every provincial and District Hindu Sabhas should immediately institute inquiry in their own spheres to ascertain if there are such Hindu tribes registered as Animists etc, in previous Censuses or are likely to be registered outside the Hindu fold in this Census If such cases are found out, the respective Hindu Sabhas should as a first step immediately approach the Census authorities and try to get the injustice redressed Side by side with this step, the Hindu Sabhas should send propagandists, Kathakars, Puraniks in those tribal regions to re-emphasise or awaken the Pan Hindu consciousness amongst them and get themselves pledged that they should insist on being registered as Hindus when the Census authorities visit them Even if some enumerators omit deliberately to ask them any question regarding their religion these Tribes must be instructed to insist on their own initiative upon getting themselves registered as Hindus. In order to enable

these so-called Animists or Hill Tribes to do so illiterate and ignorant as they are, the respective District Hindu Sabhas in particular must depute some able and influential leaders with some volunteers to accompany the Governmental Census enumerators *on the day of the Census*, to these places and see to it that every man and woman amongst these tribes is registered as a Hindu. We emphasize once more that the Hindu Sabhas must instruct each individual in these tribes beforehand to return himself or herself as a Hindu by religion and then mention the name of their community he or she belongs."

The outstanding importance of this question could be easily gauged by the simple fact that the number, of these Hindu tribes which are not enlisted as yet in the Previous Censuses as Hindus through our carelessness, amounts to somewhere between a crore and a half. If this time, at any rate, we succeed in reclaiming these tribes, we can secure this enormous contribution to our population strength of which we have been unjustly robbed till now.

(5) THE CASE OF OUR NON-SANATANIST HINDU BROTHERS SUCH AS JAINS, ARYA-SAMAJISTS, SIKHS ETC. ETC.—We should popularise the definition of "Hindutva" accepted by the Hindu Mahasabha namely —

आसिंधुसिंधुपर्यंता यस्य भारतभूमिका ।
पितृभूः पुण्यभूश्चैव स वै हिंदुरिति स्मृतः ॥

that is, every one who recognises this Bharatwarsha as the Land of his Fore-fathers (पितृभू) and the Cradle of his Religion, his Holy Land (पुण्यभू) is a Hindu. According to this definition and in this sense alone even our non-Sanatanist brothers such as Arya-Samajists Lingaits etc or non-Vedic brothers such as the Sikhs the Devsamajists etc can have no difficulty or objection to get themselves registered under the common appellation "Hindu" So that all of us Hindus bound by our devotion to a common Father Land and a common Holly Land welded into a national brotherhood by cultural, inguistic, historical, racial affinites,—we Hindus whether belonging to Vaidic or Avaidic Religious School,—may be able to present a consolidated and a United Front as a Nation by ourselves as differentiated from all non-Hindu peoples and the Moslems in particular, whose Holy Land and Holy

Language and so many other religious, cultural and historical tendencies not being in common with us and in some cases being directly antagonistic to us make them always hate the idea of getting welded into a common Nationality with us Hindus.

The only difficulty which some of our Jain, Arya-Smajists, Sikhs and other brothers may feel, in registering themselves as Hindus, will be the fact that thereby they will not be able to register their religions as independent of Sanatana Hindu Fold. But then this could be easily avoided if those sections of the Hindus who want their Religion independently registered, do so under the column in the Census "Religion" thus:-Under the column of Religion, the Arya-Samajists may write as their-Religion "Vaidic Religion," the Jains as "Jain Religion," the Sikhs as "Sikh Religion" and all others who choose to do so, may register their independent theological belief. Even Atheists in the Hindu Fold may write "Nil" under the column of "Religion" if they like.

But under the head "Community, Race etc" every Hindu according to the Cultural and National definition of Hindutva, referred to above should register himself as for example "Jain (Hindu);"

"Arya (Hindu)' "Sikh' (Hindu)', Lingait (Hindu)" etc. etc

Under this arrangement all sections of the Hindus who wish to have it so, can have (a)—Their religion recorded independently of the Sanatana Hindu Fold and also can have (b)—even the numbers of their communities separately counted as Jains or Aryas of Lingaits of Brahmins or Rajputs or Bhills etc. etc.— and yet secure what is of utmost importance from the point of the National consolidation of all of us Hindus, (c): we shall be able to get all of us registered under our common National appellation as "Hindus" and thus can get our real population strength ascertained into a united front so as to serve the purpose of comparison or even a challenge in connection with the population strength of any-non-Hindu community of India

The outlines of this question should be throughly studied by the Census propagandists whom Hindu Sabha may charge with the work in their own spheres They can get a very clear idea of this question if they read the book "Hindutva" written by Barrister V D Savarkar in

English and translated into Hindi and Marathi. It will be then very easy for the propagandist to advance convincing proofs to the full satisfaction of our Jain, Devasamaji, Arya Samaji and other non-Sanatani or non-Vaidic Hindu brothers in persuading them to register themselves as Hindus under the above arrangement— It should be clearly understood that "Hindudom" is a wider conception and entity than what is implied by "Hinduism" or "Vaidicism" which is only a religious aspect of Hindutva But Hindudom marks out a people bound by historical, linguistic, cultural, racial and several other affinities demarkating themselves apart as a Nation by themselves, in contrast with other peoples and nations such as the Moslems, the Germans, the Japanese, the British etc. etc.

(6) How To Ensure The Correct Enumeration Of Moslem Women In Harems — The Hindu Sabha should impress, upon the Census Authorities, at those localities wherin the Moslem ladies observe or profess to

observe a 'strict "Padada', the necessity of sending some Indian Christian or European ladies enumerators or supervisors to the Moslem quarters in order to visit the harems in person and check the correct return of the numbers of Moslem women This precaution is indispensible in view of the fact that there had been reasonable complaints to the effect that the number of Moslem ladies in the harem were not in several cases correctly reported and were even deliberately exaggerated during the previous censuses as no Governmental male enumerators or supervisors were allowed to enter the harems and ascertain their real number The provincial Hindu Sabhas in particular should send a deputation to acquaint the Provincial Census Superintendent and other authorities with this difficulty and secure a promise from them to appoint such Indian Christian or European lady supervisors and the Hindu Sabhas should see to it that the orders are effectively carried on, on the Census day or days

(7) THOSE WHO DO NOT LIKE IT NEED NOT REGISTER THEIR CASTES BUT REGISTER THEMSELVES AS "HINDU" ONLY --The Government has decided not to make it compulsory for any Hindu to register his caste if he does not believe in it or observe it in practice and wants to have no other caste but "Hindu" If any Census officers and enumerators object to it the anti-Caste reformists amongst the Hindus should get this right established beforehand by writing to the Provincial Census Superintendents or the all India Census Authorities.

(8) Every Hindu Sabha should secure sample forms and instructions, booklets of census registering from the local Census officers and should instruct Hindu Sabha propagandists as to how the forms should be filled up in the light of these instruction These Hindu Sabha propogandists should explain to all Hindus through press and platform and personal visits, how to fill up the forms and where to get themselves registered as "Hindus".

Special visits should be paid to villages

and the so-called untouchable quarters and to the so-called 'Animists' quarters by these specially instructed propagandists of every Hindu Sabha in its locality and spheres with a view to instruct these our illiterate Hindu brothers how and where to get themselves registered as Hindus

(9) PROPAGANDA BY PUBLIC MEETINGS AND THROUGH THE PRESS—

Hindu Sabhas should start this Census campaign immediately on reading instructions They should immediately begin to hold public meetings in the cities, towns, and villages in their own spheres They should request the local press to write articles every week to whip up this agitation and should bring to the public notice and Government notice, all grievances and complaints in connection with any injustice done to the Hindus in their respective localities in this connection by the Census enumerators

THE PROVINCIAL AND DISTRICT HINDU

SABHAS SHOULD PRINT ON THEIR OWN BEHALF THOUSANDS OF COPIES OF THESE INSTRUCTIONS and other necessary hand-bills and pamphlets dealing with their special local difficulties. It is obviously impossible for the Head Office to supply propagandistic Census literature of all sorts suiting local grievances and local requirements to all localities throughout the country.

(10) *The District Hindu Sabhas constitute the fulcrum of this Census campaign and should hold themselves chiefly responsible for conducting it successfully.* It should be noted in this connection as in several other respects that the duty of the District Sabhas does not end in merely reporting the local grievances to the Provincial or Head Office. The chief burden of carrying out all actual work and getting local grievance redressed must almost always be sustained by District Hindu Sabhas in their own spheres. This holds good in particular in the case of this Census campaign. Only if the District Hindu Sabhas try their best to see that all the above instructions are carried out in thir own districts, all local grievances in

their spheres are got redressed, through their own efforts and all necessary information about the population strength of the Hindus are correctly registered and enrolled in their own districts,—then and then alone this difficult task of guarding the multitudinous and varied Hindu interests all over India in this coming Census can be effectively accomplished The Provincial Office or the Head Office, without the active and efficacious functioning of the District Hindu Sabhas is like an organism shorn of its limbs! Let therefore, every District Hindu Sabha see to it that it tries its best to discharge its own responsibility as effectively as it can, so far as its own district is concerned without depending for every detail of work on the Provincial or Head Office and it will have done its duty

The Plodding and Silent Work Is At Times As Heroic As The Sensational And Fighting One!

When National Duty commands to conduct sensational campaigns of fighting in the field or

ıcing imprisonments with beating of drums and
ourishing of trumpets, it is indeed heroic to join
ıese ranks : But it should not be forgotten that,
; is no less heroic to address oneself to a plodding
iresome, lonely and constructive work of nation-
uilding when National interests demand that The
Census campaign constitutes such a demand. Let
housands of volunteers come forward to join the
ank under the Hindu Flag throughout India and
et them go from house to house, visit every
uarter of the so-called untouchables, every hill
ınd dale wherever the so-called, Animists or tribal
Hindu brothers dwell, to instil a Pan-Hindu
onsciousness into the Santhals, the Bhills, the
Gonds, the Uraons and such other brave Hindu
ill tribes and set right every detail and fight out
very local case. Let us get the population strength
ınd other information regarding us Hindus
correcttly registered in this Census.

Let us also remember that by working on
he abovs lines, we shall have an excellent
pportunity for furthering the larger work of Hindu
consolidation in all its respects as well.

86

Sikhs and the Congress

(The following letter was written to Master Tara Singji President Shiromani Gurudwar Prabandhak Society, Amritsar —

You must have known from papers that I have been lying ill and I am still confined to bed owing to an acute Sciatica attack I can neither walk nor work

But even in this painful condition I could not refrain from writing these few lines to you to convey my felicitations, to you and to our Sikh brotherhood, on your refusal to get cowed down by the Congress threats which impudently demanded of you to betray the just and legitimate interests of our Sikh brotherhood in particular and Hindudom in general I thank you for having cut off all connections from the Congress organization and freed yourselves from the shackles and servitude of the Pseudo-Nationalistic ideology of the Congress which has proved a death blow to the real Racial Cultural and National Being of us Hindus You are now free as never before to serve and

trengthen our Sikh brotherhood in particular
nd Hindudom in general,

II. The letter which Gandhiji wrote to
ou must serve as an eye-opener to all our
Sikh brothers for all times to come. How
mpudent is its tone. And how self-arrogating
withal. He poses as a nationalist and blames
you for caring and safeguarding the interests of
Sikhs as a Community. But look at the slavish
mentality of this very same unalloyed
Nationalist when he keeps dancing attendance
on Mr. Jinnah or for the matter of that any
Moslem who crops up in the political field.
The Congressites are never tired of asking the
Moslems what they would want to safeguard
their community. Nay would admire the
uncompromising affrontry with which the
Moslems are getting themselves organized as a
community, declare the Moslems are a Nation
by themselves and that convert this Hindusthan
into a Pakisthan and yet the Congressites are
never tired of fawning on these Moslem Leaguers
and would go on their knees before them if but
they would join the Congress They would
raise Maulana Azad to the very Presidential

chair of the Congress though he openly declared that he was a Moslem first and would see to it that the Moslems were never deprived of the right to dictate to all what special communal rights they wanted—and yet these very Gandhists and Congress write to you "You must leave the Congress because you want to safeguard the legitimate interests of your Community and are therefore a Communalist"

III Well dear Bhaiji, I may tell in a few words. Shun the Congress ideology, and the very institution which is fundamentally based on that ideology if you want to be true to your real Racial and National self The Moslems are right in declaring that they are a Nation by themselves We Hindus Sikhs and Sikhetars, must now boldly assert Right you are We Hindus also are a Nation by ourselves You want to convert this Land into a Pakisthan which your fore fathers failed to do.. we Hindus true to our ancestral heritage and Racial identity and mission are also determined to see that this Land continues to be Hindusthan"

IV. With this clearcut ideology please reframe the political movement and aspirations of our Sikh brotherhood in Punjab and of the Hindus in general throughout India."

V. Try to get as many Sikh brothers recruited into the Army as possible. Raise the Sikhs' martial spirit to its prestine intensity once more. Let us all remember that even in Politics Shri Guru Govind Singh is our Guru and no noncampaign can disarm the Sikhs of their kripan.

VI. Please note that on the borders of Punjab, the Frontier tribes are breeding even today thousands of fanatics of that very blood-thirsty anti-Hindu type which flourished in the days of a Mahomad Ghori or an Aurangajeb, If but they get a chance they would run down Punjab in no time and annihilate our Hindus, Sikhs and Sikhetars, with the same ferosity Under these circumstances woe to the Hindus. Sikhs and Sikhetars if they get themselves done with the Pseudo-Nationalistic opiates of the silly, spineless and suicidal Ideology

VII The Hindu Mahasabha has time and again passed resolutions that the number of the Sikhs in the army must not be allowed to fall below their prestine strength I myself represented the case to the Viceroy more than once How foolish it would have been if some of the Sikh leaders themselves could have been duped by Gandhiji and others to call on the Sikhs to boycott the army That is why I was very glad to see that outstanding leaders like yourself should have come out boldly to dissociate yourselves from the Congress and its so called non violence fad which in fact is more likely to be responsible in theory and practice for inviting violence on the part of the enemies of Hindudom than anything else

VIII Now, friends, organize on Military lines our brave Sikh brotherhood occupy and utilise every point of vantage that we can get in the army, in the Legislatures and in services Let us boldly assert that t safeguard and advance the legitimate Hindu interests in the only patriotic duty we own to our Racial self and that we Hindus constitute the real Nation in this Land-Hindusthan

IX This is my message to you and to all our Sikh brotherhood. If but the Sikhs follow it, I again repeat that the Moslems who are indulging in the day dreams of Pakisthan will find in Punjab, when they walk up a mighty Sikhisthan instead. It is not even now too late for us to be up and doing

87

VEER SAVARKARS' HEALTH

The following Press Note has been issued by this Presidential office regarding Swatantrya Veer Barrister Savarkar's health —

"Owing to the heavy strain he had to undergo at the Hindu Mahasabha annual Session held at Madura and the travels, there is a relapse in the sciatical ailment from which Barrister Savarkar had been suffering for the last five months. Consequently Doctors have pressingly advised him to have a complete rest at least for a month cancelling all tours and heavy works."

5-1-41

II "Consequently, even if the Hindu Mahasabha is compelled to take any direct action, the Hindus all over India should continue to try their best (a) to secure entry into the army, navy and air forces (b) to utilize all facilities that are being thrown open to get Hindu trained into military mechanics and manufacture of up to-date war materials, (c) to try to make military training compulsory in schools and colleges (d) to join the 'Civic Guard and A. R. P' movements provided always that those organizations are not used against any patriotic political movement in India or in any activities detrimental to the legitimate interests of the Hindus

III "It should also be noted in particular that those who join the army navy, the air forces or the civic guards etc. should continue to be amenable and obedient to the discipline of those respective organiza tions so long as they form a part of it

IV "So far as the starting of new industries and boycott of foreign goods with a view to further the industrialization of our

country are concerned, it goes without saying that these activities must be pressed on in any case.

V. "This clarification is expected to enable the Government also to view the attitude of the Hindu Mahasabha taken up in these two resolutions through the correct perspective." 15-1-41

89

The Census Week

I. "You are hereby infoimd that the first week of February 1941, should be observed all over India as the Census Week. Your provincial Sabha or district Sabha, as the case may be, should inform to all Hindusabha in your respective spheres immediately that they should carry out the following programme through that week in order to ensure the enlistment of all Hindus as Hindus.–

(a) Meetings should be held in all towns and villages through that week explaining the importance of the Census and dealing with the

special local difficulties and the special remedies to remove them so as to ensure the correct registration of all Hindus in their spheres Small handbills giving special instructions suitable to the respective localities and in local languages should also be distributed broadcast in villages and out of way localities

b "The illiterate, the socalled tribal and the socalled untouchable classes of Hindus should be in particular approached and a house to house propaganda should be carried on through that week by Hindusabhait workers to instruct these of our Hindu brothers to register themselves as Hindus This work is the most important item of the activities to be undertaken during that week, Kathas, keertans and public meetings should be organized in these quarters

c "All Sanghatanist newspapers publi shed in the cities or towns in the spheres of the provincial or district Hindusabhas should be requested to write articles & publish reports of all meetings and activities in connection with this Census movement with a view to bring to light

difficulties specially obtaining in their spheres and exhorting the Hindu public to remove them by approaching the Census authorities there and to whip up in general a Pan-Hindu enthusiasm to get the numerical strength of the Hindus properly registered.

d. " Full co-operation should be extended to the Census authorities and the Census Ennmerators and if any of them are found to be failing in their duty or if some rules or Government instructions stand in their way against the proper registration of Hindus immediate protest should be made to the superior authorities, deputations should be taken to proper quarters and every other step should be taken to disarm any missionary activities whether Christian or Moslem which may be found obstructive to the proper enlistment of Hindus.

e. " All meetings and activities held and carried out in this respect should be reported in the leading Sanghatanist papers in the province and reports of them should be collected and sent to Syt. G. V. Ketkar, Editor 'Mahratha' Secretary Hindu Mahasabha, Poona with a view to collect

and publish an All India report of these meetings and other activities of the Hindu Sanghatanist organizations during the Census week

f All Sanatanist, and other Hindu organizations that are founded with a view to safeguard the interests of Hindudom as a whole that is all 'Hindutvanistha' parties should co-operate together on this common platform for this common cause

g "The provincial or the district Sabha, as the case may be, is responsible in particular to see that these and other such items which had been described at length in the general circular issued regarding the Census question before a couple of months by this office and a copy of which is again being enclosed herewith are properly carried out in their own spheres during this Census week Each provincial and district Hindu Sabha must try its best to solve its own questions without simply reporting its local difficulties to [illegible] head office and [illegible] see that so far [illegible] its own province or district is concerend every st[illegible] taken [illegible] secure the correct registration of all Hindus in general and the [illegible] tribes

animists, untouchables and such other Hiudu brothers in particular who are likely to be ommitted or drafted out to non-Hindu columns through mischief or ignorance.

II. "Reports of the work done during this Census week in each province and district should be forwarded as intimated above to Syt. G V. Ketkar, before the 1st of March, 1941, at the latest.

15-1-41,

90

An Appeal to my Aryasamajist Brethren Regarding the Census Question.

There are now two parties amongst Aryasamaj itself holding two different views in connection with the registration in the next Census. The first of these two parties wish to enlist themselves as 'Arya' without adding in any column or in any way the name 'Hindu' to indicate that the Aryas are a part and parcel of the greater generalization, the consolidated Hindudom as a whole However, the second party it is very encouraging and satisfactory to note, has taken up a very correct attitude which is sure to add to the

strength of our racial and national consolidation and integrity as Hindus and have decided to enlist themselves as 'Arya' under the head 'Community adding in bracket the word 'Hindu' so as to indicate definitely that the Aryas are a part and parcel of Hindudom as a whole

I So far as this second party is concerned I entirely agree with their view and I congratulate them on the decision they have taken to enlist themselves in the above way

II But to the first party of the Aryasamajists referred to above I have a pressing request to make Their first object in not getting themselves registered as Hindus in any way or under any column is to the effect that the name of the Vaidic religion they follow should not be got mixed up with the name of the religion of those who follow the Pauranic school and are called in common vogue as Sanatanists This object could best be served if this section of the Aryasamajist enter the name of their religion as Vaidic Dharma under the column 'Religion Their second object of indicating the numerical strength of the

Aryasamajists separately could also best be served by entering their name as 'Arya' under the column 'Community.'

But after entering the name 'Arya' in the column 'Community' if they add in a bracket the word 'Hindu' no harm whatsoever could be done which is likely to frustrate these two primary objects referred to above which this section of the Aryasamajists has chiefly in view and yet it will serve the most impoartant and substantial purpose of indicating the consolidated numerical strength of our Hindudom as a whole so as to compare it with and even challenge the numerical strength of the non-Hindu communities in general and the Moslems in particular.

My Aryasamajist brethren of both these parties are too intelligent, shrewd and patriotic to fail to see the overwhelming necessity of presenting a united Hindu front to the united moslem front in connection with our respective numerical strength and consolidated integrity. In all constitutional questions this consolidated numerical strength of Hindudom as opposed to the

consolidated numerial strength of the Moslem minority is bound to form the basis of representation in the legislatures, public services and in almost all matters that count in our political and social life of Hindudom as a whole

We always accuse our opponents that they follow a policy of divide and rule to undermine the strength of the Hindu people But if we ourselves persist in dividing out consolidated strength, numerical or otherwise by cutting up Hindudom in different pieces refusing even to own a common name to indicate our integrity as a people, what blame can attach to our opponents if they take advantage of this our suicidal tendency with a view to undermine the numerical strength of us Hindus and to break up our consolidated political Being as a people and a Nation by ourselves?

Taken all in all, it not as clear as day light that as a matter of fact the word 'Hindu is the only word which has come today to prove so comprehensive as to consolidate some thirty crores of our Hindu people and is the only accepted word that can serve at present to be our National appellation?

Is it not then almost suicidal on our part to refuse to use the word 'Hindu' at least in a bracket only to denote that the word 'Arya' means what is popularly called Hindu? If We translate even our Gayatri Mantra into an altogether aline language, the English or the Urdu, to let the world understand its meaning, can we not add the word Hindu in a bracket at least to indicate as a translation into current phrase of the word 'Arya' especially when to omit to do so breaks up our National solidarity of Hindudom into pieces as Aryas Jains, Lingayats, Brahmos and what not?

Moreover, the only objection which this party amongst the Ary Samajists seems to have against the word Hindu is a mere etymological one. They think that the word 'Hindu' is of foreign origin But the fact is that the word Hindu, Hind, Hindusthan, Hindi are all derived from our own Sankrit word Sindhu, in accordance with our old Prakrit grammer Even the Aryasamajists belonging to this very party do not hesitate to use the word Hindi, nay are insisting that under the column 'Language' the word 'Hind' should be written as the language of the Aryas If the word 'Hindi' is

acceptable, why should not the word 'Hindu' also be acceptable even on etymological ground as both them are unquestionably derived from the same Sanskrit word Sindhu'?

If it be said that some Moslem writers of old used the word 'Hindu' in an enimical spirit to indicate some derogatory meaning, then we must bear in mind that other Moslem writers of old had used the word 'Arya also in several despicable senses. The old Persians used the word Dev' (देव) to mean a demon The Asuras used the word Sura' (सुर) to mean a drunkard! Are we therefore to boycott the word 'Dev' & Sura' also? The asses are proverbially reputed to despise sugar and hold it in a very low estimation Are we also to cease to taste sugar on that account only?

The Norman conquerors of England used the word English to denote a slave "May I become an Englishman" was with the Normans phrase tantamount to saying "May I be damned" But did the English people despised their own appellation as English' or 'England because their enemies despised them as such?

It is not by changing names that a race or a people can assert its greatness. A slave remains a slave even if he calls himself a 'Sardar' and a Badmash remains a Badmash even if his name happens to be 'Badashah' It is only by its provess that a race does not only raise itself to greatness, but invests its name also with such an awe as to strike terror in the hearts of the very enemies who despised it once. A Shivaji or a Bajirao gloried upon their being Hindus and yet did not the Moslems lick the very dust of their feet in a hundred battlefield ?

And after all is it not fanatically foolish to break up the National solidarity of our people on the wheel of such an altogether idle, dubious, etymological, question ?

Consequently I request my Aryasamajist brethren belonging to this party to use the world 'Hindu' least in a bracket even if only to denote the current term for the word 'Arya' just as they have decided to use the word 'Hindi' as a current term to denote the 'Arya Bhasha' without any qualmns or scrupples.

III Some of the leaders of this party of the Aryasamajists who want to use the word 'Arya' only without adding the word 'Hindu' even in a bracket under the head 'Community' explained to me that the Government had informed them that they would include all Aryasamajists in the Hindu people even if some of the Aryas did not subscribe themselves as Hindus and that these leaders had accepted the arrangement. Consequently, they say, the solidarity of the numerical strength of Hindudom as a whole will not suffer even if they do not subscribe themselves as Hindus in the census returns.

But the most serious objection to this tacit arrangement is the fact that this very Government may later on forget this informal promise and by and by insist on counting the Aryas as independent of and separate from the Hindu fold on the strength of the *admission on* the part of the Aryasamajists themselves if they persisted continuously for some years in refusing to subscribe themselves as Hindu The Sikh have been by a similar sinister process cut off from the Hindu fold to some extent at any rate and are actually returned as non Hindus I

numerical strength of the Hindus intact and are ready for the matter of that to side track their etymological objection to it? But if they are thus ready and anxious to be counted along with the Hindus as Hindus, a fact for which I thank them most heartily, is it not worse than useless as shown above to refuse to subscribe themselves at the very outset as Hindus under the head 'Community at least in a bracket after returning the name 'Arya which they prefer?

In short this latter arrangement is the only sensible, honest and patriotic way satisfying on the one hand all the legitimate objectives which my Aryasamajist brethren have in their mind when they want to return themselves as 'Vaidics & 'Aryas and yet which is on the other hand sure to enable us all to present our consolidated and unbroken numerical strength of Hindudom as a whole, of our Hindu nation as a whole, with a view to compare it with and even challenge the numerical strength of the consolidated Moslem minority in India

IV Consequently, my earnest request to all Sections of Hindudom whether the Jains, the Sikhs, or the Lingayats, the Devasamajists, or the Arya Samajists, the Bauddhas or the Brahmos is to the effect that —

In the column of 'Religion' they may return the name of their particular religion they follow as Jain Dharma, Vaidic Dharma, Budha Dhrama, Lingayat Dharma etc, if they choose There is no harm and on the contrary it may give satisfaction to all those who, for reasons into which we need not enter here, wish to indicate that their religion is independent of and separate from the Vaidic and Pauranic Dharma which is popularly called the 'Sanatan Dharma."

Secondly in the column of 'community' also any or all of these may primarily enter the name of their particular community as Jains Lingayats, Sikhs, Aryas, Baudhas etc. etc But after entering this particular name of their community, they should add, in a bracket at least, the word 'Hindu' indicating thereby

that we all, whether we follow the Vaidic or Avaidic school of religion, are racially culturally and politically consolidated into an organic national unit, into Hindudom as a whole

Of course the meaning of the word 'Hindu is to be determined and understood in the sense and in that sense alone in which it is interpreted in the definition of 'Hindutva which has now been accepted on all hands as the most outstanding definition of the word 'Hindu and which maintains that Hindu means every one who recognises India as his Father Land as well as his Holy Land (that is who owns a religion originated and cradled in this Bharatwarsha, this Hindusthan extending from Indus to the Seas)

आसिन्धु सिन्धुपर्यन्ता यस्य भारतभूमिका ।
पितृभूः पुण्यभूश्चैव स वै हिन्दुरिति स्मृतः ॥

In order to make my meaning clear I attach below a form which I request all my Hindu brethren mentioned above should adopt while filling in the Census return

RELIGION	COMMUNITY
Vaidic	Arya (Hindu)
Lingayat	Lingayat (Hindu)
Jain	Jain (Hindu)
Sikh	Sikh (Hindu)
etc.	etc

21-1-41

91

Mr. Khaparde nominated on the Badrinath Temple Committee.

Some days ago the President of the Hindu Mahasabha was requested by the Government of U P. to suggest the names of some Hindu representative leaders to serve as a pannel for nominating one of the gentlemen on the Badrinath temple Committee to represent the Hindu public in general in accordance with an act that was passed to secure the better administration of that well known institution The President had accordingly sent up a pannel It is learnt now that the Governor of U P has accepted

the recommendation of the President and has nominated Mr B G Khaparde—The President of the Berar Provincial Hindusabha on the Badrinath temple administration committee and that Mr Khaparde has accepted it.

—27-1-41

92

Viceroy's Correspondence

It is understood that Barrister Savarkar, the President of the Hindu Mahasabha has received a detailed reply from the Viceroy in connection with the resolution passed at Madura Session of the Mahasabha and which were forwarded with a covering letter by the President to the Viceroy Further correspondence in this respect is expected to continue

93

Sangli & Ichalkaranji Rulers & The so-called untouchables

Barrister Savarkar, the President of the Hindu Mahasabha has written to the Raja of

Sangali as well as the Chief of Ichalkaranji in connection with the grievances under which the socalled untouchable castes are reported to labour and has made a fervent appeal to them to throw open all public rights, amenities and facilities to all Hindu citizens alike depriving none of them on the only ground of birth in the socalled untouchable castes. He has held up in this respect the examples of Travancore, Baroda, Indore, Kolhapur and such other Hindus States which have done away with a number of discriminating and humiliating grievances and disabilities which the untouchable castes in those states were formerly subjected to.

5-2-41.

94

The Census & The Pan-Hindu fold'

"I have received reports from several quarters that Census authorities in some districts and even provinces are refusing to record under the columns 'Religion' and 'Community' the entry of those persons who return themselves as belonging' by religion or community as 'Jain

Hindu' or 'Arya Hindu' or Lingayat Hindu' etc. etc. The enumerators are instructed by these certain officers to record only one of these terms as either 'Lingayat' or Jain' or 'Arya' but not to record as 'Jain Hindu', 'Lingayat Hindu' etc

I draw the attention of all Hindu leaders and workers to this serious matter and call upon them to get this grievance redressed as quickly as possible by interviewing such officers or enumerators and impressing on them the fact that such a refusal on their part would be directly opposed to the Government orders and promises given by the Census commissioner for the All India Census work at Delhi who in an interview with Bhai Parmanandji and Lokanayak Aney had assured that the enumerators will record the religion or the community, race or caste precisely in the words of the person recording them Consequently, the local census officers or enumerators are bound to record the religion or community or caste of persons as 'Jain Hindu' or Arya Hindu or Lingayat Hindu etc etc. who record their religion or community etc as such The Census officers or enumerators

cannot dictate to such gentlemen that they should call their religion or community only by one word against their own wish. It is not a matter for the Government to decide so far as the census is concerned as to what name or term citizens should choose to describe the religion or community they belong to.

It is not a matter of only linguistic nicety. There are thousands upon thousands of persons who are anxious to get their particular religious school or community recorded without implying thereby or admit in any way that they are willing to fall outside the Pan-Hindu fold, for example, thousands of our Lingayat or Jain Hindu brothers are anxious to have their religion specially mentioned as 'Lingayat' or 'Jain' and yet they do not want thereby to give any room or excuse either to the Government or to any anti-Hindu propoganda to utilise that entry to prove that they do not belong to the Hindu fold They are as eager to safeguard the consolidated numerical strength of Hindudom as a whole as those who record themselves only as 'Hindus' in one single word

In the case of those hundreds of thousands of persons, it is absolutely necessary to allow them to record themselves either under the head 'Religion' or 'Community' as 'Lingayat Hindus' or 'Jain Hindus' or 'Arya Hindus' or 'Sikh Hindus' and no census officer or enumerator can have any right whatsoever to insist that they should enroll themselves either as 'Lingayats' or 'Hindus' but not as 'Lingayat Hindus' 'Jain Hindus' etc.

In short every person must be allowed to describe his religion or community or caste by the name which he or she chooses whether the name be single worded or multi worded and the census officers are bound to record it accordingly. The same case holds good in the case of those Hindus who return their religion as 'Hindus' and return their caste also as 'Hindus'. No census officer or enumerator can refuse to enlist the word 'Hindu' in the column of 'Community' or 'Caste' if the person wants to record his caste or community as 'Hindu' for the simple reason that he believes it and chooses to do so.

I exhort every Hindu leader to pay most urgent attention to this point and instruct all Hindus to insist upon getting themselves recorded as they prefer either as 'Hindus' or 'Jain Hindus or 'Lingayat Hindus' etc. and compel the enumerators to make the entry accordingly."

7-3-41

95

'Vote for Bar. Jamnadas Metha'

"Barrister V D Savarkar, the President of the Hindu Mahasabha has issued a statement exhorting the Hindu electorate in Maharashtra to vote for Mr Jamnadas Mehta, Bar-at-Law M. L A, (Bombay), Ex-Minister (Bombay), who is standing as a candiate for a seat declared vacant in the Central Assembly, representing Maharashtra The Democratic Swarajya Party, the Hindu Mahasabha and several other Sanghatanist organizations have extended their support to Mr Jamadas Mehta. The Congress also has put forward two candidates for these seats and a tough contest is expected between the Congress and the Hindu Mahasabha which has backed up Mr. Jamnadas Mehta to oppose the Congressite candidate."

11-2-71

96

Jubbulpore Riots
'Protesting Against Aggression or Meeting It Directly There & Then

To,

The Secretary, Mahakoshal Provincial Hindu Sabha,

Mahashay,

Your telegram dated 11-2-41 to hand

With the deepest sympathy for my Hindu brethren at Jabbulpore, I cannot but tell them plainly that thousands upon thousand Hindus there must be prepared and learn to defend themselves with all and every means in their power and at any cost even as the codes require all citizens to do That is the only effective 'Interference' and remedy in such cases of wanton aggression against their rights Otherwise what intervention from such a distance can avail or what is the good of only inquiries and inquiries? You know the truth who actually suffer We all know the truth The Government also knows the truth and the

(II) In addition to this there is another difficulty namely, it is not known how many Hindus have been killed or wounded and how many Moslems? What attitude the police had taken? If the procession of Tajias was abandoned or suspended? Whether the Mohrum festival is brought to a stand still by the Curfew Order? If I Knew anything about these things something could have been done by way of protest, although it is a shame on our part that we should always go on protesting against aggression instead of meeting it directly there and then I know nothing about the detailed information and hence cannot say anything now

(III) Henceforth Hindus must learn to fight out such local aggressions on their local strength without depending on outside 'Interference or help. The villages and towns round about every locality own thousands upon thousands of Hindus They must learn to help each other and rally round a spot in danger — The Moslems it is said acted on a plan premeditated Why did not the Hindus guard themselves and get ready beforehand? D[illegible]

not the Mohrum and such aggression return every year? And have we not had the experience of thousand years that they go together? Why were we then at so many localities un-prepared and caught napping? Unless and until we correct this mistake, things cannot be improved. If this lesson is learnt this riot will be the last one at Jabbulpur. Otherwise no inqiries and interventions can be of any use.

I hope my Hindu brothers will excuse me but follow this advice.

97

Anxiety for Subhash Bose!!

I share in your anxiety for the safety of Deshapriya Subhash Chandra Bose.

May the gratitude, sympathy and good wishes of a Nation be a source of never failing solace and inspiration to him wherever he happens to be!

Wherever he happens to be, I have no

doubt, he will continue to contribute his all, even health and life to the cause of Indian Freedom.

18-2 41

98

Maharashtra & Nepal

Telegram sent to H H the Maharaja of Gwalior on the occasion of His Highness' marriage Ceremony

" HINDUDOM SENDS NUPTIAL BLESSINGS TO YOUR HIGHNESS AND HER HIGHNESS PRINCESS LEKHADEVI LET THIS MARITAL PRINCELY UNION STRENGTHEN THE RACIAL BOND ALSO BETWEEN MAHARASHTRA AND NEPAL

99

HINDUS WAKE UP ! THE HOUR OF THE CENSUS STRIKES !

' It is gratifying to note that the Hindu Mahasabhaits have observed the Census week throughout India with great enthusiasm and intense activity Thousands of meetings were held propaganda was carried from village to village cart

loads of literature distributed in almost every province, processions were taken out, the poor quarters as well as the resorts of the hill tribes were visited and instructions were given that no Hindu should go un recorded and that every Hindu of whatever sect or section should register himself as a 'Hindu'! What is more gratifying to note is the fact that besides the Hindu Mahasabha all other organizations which take their stand on Hindutva have also left no stone unturned to rouse the Hindus to the importance of getting themselves registered in the Census The Sanatan Sabhas the Arya Samaj, the Hindu Missions and such other Hindu organizations along with the Hindu Maha Sabha have presented a common Pan–Hindu front and carried intensified work to safeguard Hindu interests in this Census

(2) "Thus the Hindu sanghatanist party as a whole has tried its best to heal up the wounds which were inflicted on Hindudom by the suicidal boycott of the Census in 1931 under the anti-Hindu lead of the Congress. That this boycott of the last Census by the Congress resulted in undermining the real numerical strength of the

Hindus very materially has been admitted by the then All India Census Commissioner Mr Hutton himself It enabled the Moslems on the other hand to inflate their numbers This fact was *conclusively proved* on the evidence advanced by the Indian Government itself, when the latter ordered in Punjab and the Madras provinces to take the Census for the second time just to test the accuracy of the first counting and acknowledged the fact that in the second counting under special officers the number of the Hindus was found *materially increased* and the number of the Moslems was *found materially decreased, proving that it was* flinated in the first counting

"But in spite of this eye-opener the Gandhist group in the Congress seems to persist in their foolhardy eccentric and anti-Hidu attitude in connection with this census also Witness for example, the latest statements of Mr Kripalani, the General Secretary of the Congress, to the effect that the Congress refuses to have anything to do with the Census as it is a communal question! He knows full well that if the Census is a communal

question, the 'Non-Moslem electorate' based on its figures must also be of necessity tainted with communalism. How is it then that the Congress is so inordinately anxious to put up candidates and beg from door to door for votes on behalf of this communal voting? It is Like the hypocritical 'Sadhu' who denounces the house-holders for occupying themselves in the morning with such crassly material things as cooking roti and dal instead of devoting it entirely to the worship of the Lord and yet is not ashamed to demand the larger share of the same roti and dal from the same house holders at noon for himself to gulp it down, in virtue of another scripture that to feed the Sadhu is the first duty of the house-holders !

"The fact that but for the bold lead and challenging activities of the Hindu Mahasabha, the Congress would have ruined the Hindus in this respect this time also is thus borne out by the sins of commission and omission of at least the Gandhist section of the Congressites. It is only in Bengal that we find that the non-Gandhist Congressite Hindus at any rate taking a sensible view of the matter and co-operating actively with the Hindu

Maha Sabha's in safeguarding legitimate Hindu interests in the current census I strongly hope that at least now the Congressite Hindus in all other parts of India will take a lesson from the Hindu solidarity in Bengal on this point and leaving the Gandhistic vagueries alone will actively engage themselves in getting the real numerical strength of the Hindus properly registered

(3) In particular I congratulate the Bengal and Behar provincial Hindu Sabhas, Hindu missions and in fact the Hindu Sanghatanist party as such on the untiring zeal and activities with which they have tried their best to secure the registration of Santhals Gonds, Moondas and such other Hindu sections as Hindus, who were up to this time registered almost mischievously outside the Hindu fold as ' Animists etc

(4) " The Census authorities also are on the whole eager to get a correct record and it is the bounden duty of the Hindus to co-operate with them in our own interests

(5) " It is only in Bengal that Mr. Fazlul Huq and his Government are openly out to undermine the numerical strength of the Hindus and even to shield the illegitimate attempts of the Moslems to inflate their numbers I call upon H. E. the Governor of Bengal to take note of the fact that the Census falls within the scope of the subjects to be directly controlled by the Central Government. The Provincial Governments may help but cannot exercise any control over the enumerators or the Census officers in the provinces As Mr. Fazlul Huq and his ministry have openly taken sides and have consequently and justifiably lost all confidence on the part of the Hindus in Bengal, H. E the Governor of Bengal should take up the work of the Census in his own hand and exercise the strictest possible vigilance to see that the numerical strength of the Hindus and the Moslems is correctly recorded and should assure all census officers and enumerators that no harm shall be done to them as a consequence of the fulminations of the Moslem prime-Minister so long as they are doing their duty as impartially as possible.

(6) "The preliminary activities had thus been on the whole satisfactorily conducted under the lead of the Hindu Mahasabha throughout India

" And now come the last days when the final register will be prepared !

" Let every Hindu Sanghatanist concetrate all his activities for the time being on this question and see to it that no Hindu is left unrecorded as a Hindu ' !! "

26-2-51

100
Discontented India-not a Key-Stone but a Clay—brick of the arch of British Empire

"Mr Amery's speech in his latest broadcast on 'Matters on Moment' is more reactionary than any speech or statement made by the English Statesmen since the beginning of the war For example, this time Mr Amery while referring to the political goal of India as the co-partnership in the 'British Commonwealth

Family of Nations' on equal terms does not even mention the vague phrase he used to emphasise regarding the time limit as 'Immediately after the War, at the shortest possible interval' Mr. Amery knows that India is at present not so much anxious to know the goal of her political destiny but to realise it at the shortest possible interval here and now; nor has he made any reference whatsoever to the fundamental principle from which the framing of any political constitution for India must start and which he had so emphatically phrased in a poetical mood only the other day as 'India First'. Obviously as usual Mr. Amery is trying to go back on promises the British Government had held forth at the beginning of the war and had emphasised just when France was laid low by the Germans His broadcast moreover is full of insinuations in connection with the obstructive tactiets resorted to by the Moslem minority which amount to a veiled encouragement to the latter to continue to act as a hurdle in the way of the Indian constitutional progress and to attempt to lay an axe at the root of India's integrity and unity

"Can this more stiffened attitude which Mr Amery's broadcast presents be the result of the partial successes which the British have gained in Africa? If so it has a lesson of its own for Indians and I hope it will not all be lost on them. If partial successes have made the British Government forget so much of their pleasing promises they made when the war was decidely going against them, who knows history may not repeat itself and make the British forget all their promises even regarding the goal, the time limit as well as their religious sermons on 'India First' if they come out completely successful in this war? Even as their success in the last war made them forget their old promises solemnly given to India?

Mr Amery's self-complacency can only be justified on the principle where ignorance is bliss it is folly to be wise But if the British Government continues to play the game twice, they will soon find that the facts belie these self complacent assurances on their part

"Then again if Mr Amery is [illegible] in

stating that the goal of the English policy towards India is to raise her to the position of an equal co-partnership in the Commonwealth of Nations and India is to occupy a status equal to that of Britain herself,—then how can such a Family of Nations be called 'British Commonwealth'? The terms will be self-contradictory. In that case it cannot but be called as an 'Indo-British-Commonwealth'

"Nevertheless there is one point which is very important and deserves to be noted down by the Indians very carefully if they want to realise the real source of strength which they derive not owing to any act of generosity or fairness on the part of England but as an inevitable consequences of the recent developments in the political situation of the world. Mr. Amery says that the chain of territories belonging to the British Empire from the Cape to Cairo and Singapur to Wellington forms a vast cemi-circle or an arch round the Indian ocean and India lies centrally between these vital points The two gateways to this arch the Suez Canal and the Strait dominated by

Singapur constitute the most important strategic points and the command of these two strategic points only next to the safety of British Isles constitutes the vital issue in this war (and in fact in any future war in which the British Empire finds itself involved from the West to The East) and Mr Amery continues 'India lies centrally between these vital points, able to sent to either point reinforcement whether of troops or aero planes or munitions or supplies in far less time and with far less danger of enemy interference than they can be sent from England

"I have pointed out this strategical importance of India already in my Madura speech and exhorted the Indians to realise the fact that the approach of Japan has placed India in such a strategical position that England can no longer save herself unless and until she is in a position to depend on a contented and consolidated India able and willing to supply an army of millions and to manufacture and transmit vast amount of munitions and other sinews of war England must therefore give

military training to millions of Indians in all arms aerial, naval and land forces. If but the Indians and especially the Hindus utilise this opportunity with a full consciousness that this strategical importance and strength which accrue to them as a result of world politics can be best utilised in their own interests as well, they may be in a position to dictate their own terms to England instead of keep waiting on England's sweet will and pleasure to grant India her legitimate place as a free and great Nation.

"Mr Amery admits, "The Keystone of that Arch of British Empire extending from the Cape to Sidney and Wellington, is India, both in position and in human and material resources. All that we can say to this is to the effect that the human resources in India, by the very fact that they are human, can only be utilised by England if but they are willing to allow themselves thus utilised especially so if

England is overwhelmed by some mightier force whether in the West or in the East and much more as if on both sides Consequently, the soonar England realises that in her own interests she should satisfy the political aspirations of Indians the better for her A contented India can be rightly descontented as a 'Keystone of this vast arch from Cape to Wellington But a described India can never prove to be a Keystone firm and solid and impregnable But it can only prove if discontented a clay-brick instead of at the key position of the arch and is sure to give way at the very first shell that falls on it bringing down the whole mighty arch of the British chain of territories into a heap of ruins"

"So far as Mr Amery's reference to the future constitution of India is concerned he has again thrown the whole responsibility of the constitutional deadlock on the disunity which prevails in India and has very generously pointed out that if but all parties in India unite in framin

an agreed constitution, England will give effect to it, may be asked in return, will England give effect to a clause in the constitution if all parties agree on it in India that India should be forthwith recognised by England as on independent Nation owing to allegiance to the British Crown or that all British forces and civilians should be withdrawn from India within twenty-four hours? As in that case England is sure to exercise her right of paramountcy and refuse to give effect to any such agreed demand, can she not exercise the same right to turn down any disagreement amongst the Indian parties and refuse to give effect to any absured, treacherous and anti-National claims on the part of the Moslem minority and take a stand on the indivisibility and integrity of India as a Nation and a State and a Central Government strong enough to maintain it from any attack from outside or inside?

"It is insincerity on the part of Great Britain and not logic or any superstitious regard for an unanimous agreement between

all Indian parties which prevents Mr Amery and the British Government from turning down the Pakisthan scheme once for all.

"Mr Amery is applying the flattering unction to his soul that all shades of Indian opinion hold Nazism and Fascism in Universal detestation It may be so But the fact is that British Imperialism is also bracketted with these Isms and held in no less detestation by them"

101

'Aggressive Moslems in Bengal'

(Gram sent to Bengal Governor)

" MOSLEMS DEMANDING MOST AGGRESSIVELY STOPPAGE OF MUSIC AT ALL HOURS OPPOSITE MOSQUES AND ARE HOLDING UP HINDU SARASWATI PROCESSIONS AT KANSAT DISTRICT MALDA LOCAL AUTHORITIES UNABLE TO GIVE PROTECTION TO PROCESSIONISTS PLEASE ORDER POLICE PROTECTION TO ENABLE THE HINDU PROCESSIONISTS TO PROCEED WITH MUSIC AS CIVIC RIGHTS DEMAND "

102

'Bar. Jamnadas Metha Elected'

"I congratulate the Maharashtra Provincial Hindu Sabha and Barrister Jamnadasji Mehta on the electoral success they have won this week in the bye-election to the Central Legilative Assembly.

"These bye-elections in various provinces were ordered by the Government to feel the pulse of the Hindu electorate in particulur. The Congress interpreted it as a challenge to its own influence on the electorate and to its claim to represent the Nation as a whole. But in fact this was a challenge to the Hindu Mahasabhaits also thrown by the Government The Government seem to say, 'The Hindu Mahasabhaits claim that the Congress cannot and does not represent the Hindu electorate in particular. Well then, let the Hindu Mahasabha prove this claim now by the acid test at the polling station.

"The Moslem electorate have already proved by refusing to elect the Congressites and by electing the Moslem Leaguers to represent them that the

Congress cannot represent the Moslems and consequently its claim to represent the National Electorate as a whole was bogus. The Hindu Sanghatanists in Maharashtra whether Sanatanists, Mahasabhaits or others did also take up the challenge and backed up the veteran non-Congressite candidate Barrister Jamnadas Mehta with a clear-cut Hindu Mahasabha ticket. The election was hotly contested. The Congress knowing the all-India significance the contest implied strained its resources to the utmost. Even Gandhiji who pretended that he attached no importance to these bye elections attached nevertheless such outstanding importance to this Maharashtra election that he suspended his Satyagraha Campaign throughout Maharashtra with the express object of contesting this election. The Congressites big guns including Mr Kripalani himself were brought down to Maharashtra to bombard the Hindu Sanghatanist party there and Barrister Jamnadas Mehta in particular. But not only the Hindu Sanghatanists but all Marathas who were disgusted with the political vagaries of the Congress backed up the veteran

non-Congressite Leader and at the polls this pooled up strength of the non-Congressite Marathas succeeded in inflicting a crushing defeat on the Congress and returned Barrister Jamnadas Mehta as the representative to the Central Assembly

" This success secured by the Hindu Maha Sabhaits in the main has already acted as a shock to the Congress in Maharashtra. During the last four months the Hindu Mahasabhaits had already inflicted local defeats on the Congressite candidates in Sindh and at Malda and other places in Bengal But the defeat that the Maharashtra Provincial Hindu Sabha has inflicted on the Congress in an election to the Central Assembly has an all India significance. The Government is bound to take a note of this fact and can no longer argue that the Hindu Mahasabha must pass the acid test at the polls to justify its claim to represent the Hindus or to discount the Congress claim to represent the Hindu electorate. The election of the Raja of Aoydhya who is a member of the Hindu Mahasabha and was backed up by the Hindu Sanghatanists in U. P. to the Central Assembly and the defeat he inflicted on the Congress candidate there is also to the point

" I utilise this occasion once more to exhort the Hindus all over India to follow up the policy of not casting a single Hindu vote for the Congress in elections but to persist in returning those Hindus to the Legislatures who pledge openly to safeguard and promote Hindu interests If but the Hindus succeed in capturing the Legislatures and forming Hindu Sanghatanist Ministries in at least the seven provinces in India, half the ills from which the Hindus suffer today would be automatically and by their own right hand could be overcome and Hindudom will once more be the most dominant factor in Indian politics The Government too will be forced to recognise the Hindu Mahasabha and the Hindu Sanghatanist party in general as the only body that can represent the Hindus in any future conference whether Round Table ones or Constituent ones '

103

'Dacca Riots

Gram to the secretary of state India London

Anti-Hindu Moslem Riots Blood-Shed Arson Rampant In Bengal Dacca City Sacked In Frenzy Villages Burnt Ten Thous[illegible]

"I regret however my inability to attend the Conference as I shall have to attend the Working Committee of the Hindu Mahasabha at Nagpur on those very dates The Working Committee meeting had already been scheduled and notified in the press long before your telegram reached me

"However, I, in the capacity of the President of the Hindu Maha Sabha, send my best wishes for the success of the Akali Conference I have full confidence in Master Tarasinghji's lead on the point and am consequently certain that the Sikh brotherhood will lose no time in developing into a great Military force in Punjab by demanding and getting their share to the fullest extent possible in the army navy and the air forces in the Land It is not enough that the Sikhs should concentrate, on the land forces alone, their strength But they must enter the naval and the airforces also

"I want to emphasise the point that if but our Sikh brotherhood gets itself fre

entirely of the shackles of the Congressite mentality and especially of the Congress organization which now more than ever has strayed away into thoroughly anti-Hindu and anti-National channels with all its absolute Ahimsa vagueries and its covert acquiescence in the Pakisthan demand itself, and if but the Sikh brotherhood pledges itself to safeguard and promote openly the interests of Hindudom as a whole and sends its representatives to the Legislatures etc., not on the Congress-ticket but on a purely Sikh-ticket and secures its due share in the fighting forces in the Land as before,—then we may rest assured that when the Moslems awake from their day-dream of the Pakisthan they shall see established a SIKHISTHAN instead in the Punjab. When the Sikhs were but a handful they ruled the Moslem majority in the Punjab and right up to Kabul. Now that they have grown into millions they can never be and need not be overawed by the now reduced Moslem majority relatively to their former strength".

8–4–41

105

Anti Pakisthan Week

It will be remembered that the Moslem League observed a Pro-Pakisthan day in Bombay on the 23rd March In order not to allow the challenge go uncontested, the Hindu Sabhaits in Khetwadi observed an Anti Pakisthan Week and issued a protest against the Pakisthan scheme and got an Anti Pakisthan pledge signed by no less than ten thousand Hindu signatories They utilised this occasion to go from house to house and person to person to explain how this Pakisthan scheme was anti National in general and anti Hindu in particular This week gave a great fillip to the Hindu Sanghatan propoganda as well

Rao Bahadur Bole, J P, Ex M L A President of the Bombay Provincial Hindu Sabha, has forwarded the protest signed by ten thousand Hindus of Bombay, to His Excellency the Governor of Bombay and has telegraphically intimated the fact to His Excellency the Viceroy at Delhi

- 4 41

106

Message to Mysore State Hindu Sabha Session.

(1) The President Veer Savarkarji was glad to note that you are holding a Mysore State Hindusabha Session at Shimoga

He is quite sure that under the able lead and guidance of Dharamveer L B Bhopatkar and Syt Manjappa Hardekar the Session will prove fruitful of far reaching results.

(2) The chief aim of the Mysore State Hindu Sabha must be to consolidate and strengthen the Hindu power in the Hindu State and to stand by the Maharaja and the Hindu State in weal and woe extending the most loyal and patriotic support to them in defending the Prince and the State against any subversive activities carried on by any non-Hindu forces or by the Hindu dupes of the Pseudo Nationalistic organizations who bow their head low before the most tyrannical

Moslem states but are always threatening hostile against the most progressive Hindu states and would only bless their stars if but the Hindu states are wiped out altogether from the Indian map

(3) But the Hindusabhaits want to see the Hindu states grow from strength to strength as citadels of organized Hindu powers, administrative experience and capacity and well armed and well trained Hindu military camps

This should be, in short, the leading objective and the policy of the State Hindu Sabha in Hindu States throughout India

(4) So far as Mysore state is concerned it is fortunately one of the progressive Hindu states,- educationally and industrially

But your Session should emphasise the point that Mysore state must develop

its military strength and under these war circumstances should increase and equip land, sea and aerial forces to an up-to-date efficiency and should be ready to send these efficient forces to the war-zones in all parts of the World in aid of the forces of British Government. Offering the aid of the State-forces to the British Government under our present circumstances is an act of an inevitable, patriotic duty as well as beneficial policy. In doing so, every Hindu State helps none else in the main but the Pan-Hindu cause.

(5) One other *important* point the President wants to emphasise is that leading plank of your general platform should be that you should prepare a list of Hindu grievances in the Mysore State quoting facts and figures from authenticated Government statistics, and other sources showing how the Hindus are deprived of their legitimate proportion in the army and how the Moslem encroachment is threatening Hindu

rights and Hindu position in all branches of the State service, political and military revenue and such other departments How even the civic rights of the Hindus are suffering at the hands of the Moslem aggressors in the State You should publish a handy booklet detailing out these well authenticated facts for the use of general Hindu public all over India

Let every Hindu in the mysore state rally round the Mysore state Hindu Sabha Banners THIS IS THE MESSAGE which the President of the Hindu Mahasabha likes to be read out in the Session and suggests to you that its copies should be printed, distributed and broadcast as widely as possible 17-1-41

107

" The gist of the correspondance which passed between the President of the Hindu Mahasabha and the Viceroy "

(1) The Hindu Mahasabha demanded that the Government should commit themselves to grant Dominion Status so as to raise India equal

co-partnership in the Indo-British Commonwealth such as is or will be exercised by Canada, Australia and other self-governing colonies as an immediate step to be taken at the end of the War.

The Viceroy's reply to this demand is to the effect:—' The speeches of the Viceroy, the Secretary of State and the debates in the Parliament have made it crystal clear that **the proclaimed and accepted goal of the Imperial Crown and of the British Parliament is the attainment of India of free and equal partnership in the British Commonwealth.** To devise the frame work of the new constitution immediately after the war, His Majesty's Government were ready to see a body set **up representative of all the principle elements in Indias National life** Our objective remains to lead India to the proclaimed goal of Dominion Status and that as early as may be immediately after the war.

(2) The Dominion Status as referred to above should be granted to India within one year after the cessation of the War this was the second leading demand of the Hindu Mahasabha

The Viceroy's reply is to the effect.—' The

object of the Government is fixed to lead India to this Dominion Status and an actual copartnership with Great Britain and other self-governing dominions immediately after the war **at as early a date as may be** If the various speeches and statements on behalf of the Government are studied with attention and with full belief in the sincerity of His Majesty's Government, their re assuring character regarding these points will be clear '

(3) The Mahasabha demanded that the Government should promise definitely to stand by the indivisibility of India as a Nation and a State with a Central Government strong enough to maintain it against an alien invasion or an internal anarchy aimed against it

The various speeches and facts referred to from time during the negotiations regarding this point may be summed up thus —

(a) Mr Amery the Secretary of State in his speech on India First said to the effect — ' Is there such a slogan or watchword which can effectively be applied as a helpful guidance to all of us ? That watchword is ' India First ' By India I

mean India as a whole, India as nature and history have shaped, India with its infinite diversities and underlying unity India as she is today and as we wish her to be in the years to come **What, I want to emphasise is the political unity of India.** Once broken up into separate and indepent entities India would relapse as it did in the decline of the Moghul rule into a welter of conflicting powers and in which no one element could defend itself against external attacks whether by land or by sea .. ..(every Mahomedan also) should ask to himself, am I entitled to put my claim to the point of imposing a veto on all political progress exept at the cost of complete break up of Indian unity which will be equally disastrous to us all ? Thus from every element in India the watchword 'India First' demands comprehensive tolerance and compromise and acceptance of the real India as it exhists today.'

(b) The Viceroy points out in connection with the attitude which Indian Government had already taken against some of the extravagant demands made by Mr Jinha in connection with the proposal of the extension of the Executive Council

such as claiming fifty percent seats for the Moslems etc. and that in his letter to the Moslem leader, the Viceroy had turned down several of such demands.

(c) An important fact to be noted in this connection is the statement issued by Mr Jinha condemning Mr Amery's speech on India First referred to above and interpreting it as an *assurance given to the Hindus under the pressure of the Hindu organizations that the Government* were not in a mood to countenance the Pakisthan proposal Further on Mr Jinha and the Moslem League refused to co-operate with the Government because their demands referred to above were turned down by the Viceroy

(d) Another important fact bearing on this point which is to be noted is that although the Viceroy throughout the correspondence did not take any official note of any such proposal as Pakisthan yet Sir Lancelot Graham the Governor of Sind made a public statement at the end of the la[illegible] month to the effect that the impression in political circles that the Pakisthan scheme was favoured by the British Government was incorrect and [illegible]

that he was againts Pakisthan and wondered like Sir Abdulla Haroon whose ancestors were Hindus should think of Pakisthan. The Moslem press all over the country have themselves interpreted the speech as an inspired one and bespoke the mind of the British Government and its opposition to the Pakisthan scheme.

(e) The 'Times of India' which may be said to represent not only the Policy of White Hall in general but also the attitude of the leading section of the British public, wrote in one of its editorial in the first week of this month to the effect —' The scheme advanced by the Moslem League of dividing India into two Nations the 'Hindu Hindusthan' and the 'Moslem Pakisthan' is a programme which no student of Indian history and no Indian patriot can regard without the gravest misgiving... '. .The Mahasabha party has threatened the authorities with non co-operation apparently in protest against the Moslem League **Which no Government in India could accept.**

(f) As to the clarification asked by the

Hindu Mahasabha on the point that in case their proposal of this Pakithan scheme was rejected by the representative Assembly called to frame the future constitution or by the British Government and in case the Moslem thereupon try to hold up all political progress by withdrawing their consent to every other proposal agreed to by all others, are the Moslems going to be inversted with a preposterous power of a minority veting the will of all other elements in the nation the majority party as well as other minorities or will the Government in that case take upon themselves the responsibility of granting the Dominion Status as defined above in the Government announcement inspite of the Moslem attempts to thwart it? The Viceroy replies to this point 'Our objective remains fixed to lead India to the proclaimed goal of the Dominion Status The responsibility for framing future constitutional scheme of Indian self Government should, subject to the fulfilment of the obligations which Great Britain's long connection with India has imposed on her, be primarily that of Indians

themselves that full weight should be given to the views of the minority in framing that scheme. But the fact that we had failed so far to reconcile the conflicting aims and objectives of the principle parties and interests in this country which had got to be reconciled before the progress is possible **does not deter us. Our objective remains fixed to lead India to the proclaimed goal of Dominion Status and that as early as may be**

(4) So far as the set of the demands made by the Hindu Maha Sabha regarding the militarization and industrialization of the Hindus, the following facts bearing on the point are to be noted —

(a) The Mahasabha wanted that the division between the listed and the non-listed classes in recruiting should be done away with The Government has announced accordingly that in the raising of the new army this distinction is done away with. The naval, aerial and the land forces are now thrown open to all

Indians alike without any distinction of community or caste or province and recruitment is actually going on accordingly

(b) In the new army of some one lakh of recruits some sixty thousand were Hindus The Sikhs are being recruited with a view to restore their original proportion in the army in the large numbers The old distinction of Indianised and English army in connection with commissions etc is done away with in theory and the Viceregal commissions as well as the King's Commissions are thrown open to the Hindus though on a very miserly scale The armies of the Hindu States are *brought up in number of cases to an up-to-date* efficiency and are allowed to increase their strength materially in numbers as well as in equipment ammunition and arm A number of war industries have been set up on a large scale the aeroplane factory, the motor factories the ship-building yard and several other factories connected with ammunition arms and other war crafts have come int[illegible] existence and set to work The [illegible]

and officers for example in Bombay Presidency are actually establishing a contact with Hindu Militarization Boards started by the Hindu Mahasabha and trying to help to some extent at any rate to enable Hindu candiates to enter the navy, secure commissions and in training in the aerial, naval and land forces. The Bevin scheme is actually working and Hindu mechanics in larger proportion are getting into it The existing units of the U T C are allowed to expand to the extent of 50% In the new army which it is intended to raise to the strength of five lakhs this year, the Hindus of all castes and provinces seem very likely to be recruited in as large a number as could be secured out of those who offer themselves as recruits

But although as seen above several of the demands forwarded by the Hindu Mhahasabha in the Madura resolution and other occasions since the war began regarding the militarization and industrialization programme, are being conceded under pressure of circumstances yet it must be noted that the

steps are tardy and do betray want of confidence in Indians on the part of the Government Nevertheless, constant knocking at the door has no doubt thrown it half open and further pressure is likely to yield favourable results to a very large extent

As to the demands of introducing compulsory military training in schools and colleges Government assures that the question is 'under active consideration' But in the matter of Cadet companies in school the difficulties that have been advanced by the Government and the reasons given for delaying the scheme are not quite convincing

(5) The Hindu Mahasabha demanded that the Government should give an assurance that stringent steps will forthwith be taken to protect the right and property of Hindus in Sindh, N W F P and Bengal and extend adequate protection to Hindu minority in these provinces and Punjab as well and if need be the provincial *autonomy in these provinces* should be suspended and the Governors should retain the Governmental power in their own hand

To this demand the Viceroy says—"he would only add that the Governors who are responsible for the protection of minorities in their provinces are in fact determined to see that there is no victimization and that where any community commits act of aggression against another, the full powers of Government will be used to maintain public order and the rights of all sections of the community."

(2) The last of the leading demands made by the Hindu Mahasabha was to the effect that the Executive Council of the Viceroy should be forthwith Indianised and all portfolios should be transferred to Indians representing directly or indirectly the leading political elements in India **in such a way as not to affect adversely and in general the population proportion of the Hindus in relation to that of the Moslems.**

With regard to this demand the Viceroy expressed his readiness to proceed with his former proposal of extension of the Executive

Council But complained that he could not do so up to this time as no sufficient support had come forward from the Indian public parties to enable him to undertake that step

But now that the Sapru Conference has advanced demands of a more or less similar nature and as long with the support of the Hindu Mahasabhaits it has secured an overwhelming backing up of several leading political sections the Government can no longer put forward the old excuse referred to above It is a crucial test of the sincerity of the Indian Government in connection with all their promises they have made as to the goal of Dominion Status and their readiness to grant it immediately after the war as early as possible it is to be seen whether the Government effects this extension of the Central Executive Council without any the least delay as a measure during the war time which may serve as an earnest to substantiate their promises to be fulfilled as soon as the war ends

As the negotiations regarding this extension between the leaders of Indian opinion and the

Government are still in process nothing could be stated here as to how they will fare

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Front of a Hindu-Buddhistic alliance from Jammu to Japan.

(The Moslem-League Session at Madras and after)

We liked, on the whole, the Presidential speech as well as the proceedings of the Session of the Moslem League held at Madras this month, for the outstanding reason that the Moslem Leaguers put their case as bluntly and blatantly as we wished them to do Even the Congressites can no longer afford to misunderstand what is passing in the minds of the Moslems in India Even the Congressite ostrich must now stare at the danger full in the face No one can now accuse the Hindu Mahasabha or mis-reading or mis-interpreting Moslem activities in India What the Hindu Sanghatanist Seers foresaw and foretold decades ago but what the purblind failed to see and blamed the Hindu Sanghatanist for

raising false alarms has now come true and got materialised

Moslem League's Different attitudes Towards the Congress and the Hindu Mahasabha

Mr Jinha in his Presidential speech has after scolding the Congress sufficiently enough to cow it down into a considerate mood ordered it dictatorially thus 'Ask your Working Committee to discuss the Pakisthan scheme if they have not. Not only discuss it but apply your mind to it honestly without prejudice and without silly sentiments if there is any political wisdom or statesmanship still left in the Congress leadership " The Congress too in due obedience expressed forthwith its willingness through one of its representatives Babu Rajendra Prasadji, to reconsider the Pakisthan scheme just to prove that it does posses the political wisdom & statesmanship which Mr Jinnah demands of it to the satisfaction of the latter

But so far as the Hindu Mahasabha is concerned Mr Jinha neither dared to scold it or to reason with it He only [illegible]

bitter despair, "The Hindu Mahasabha is an absolutely incorrigible and hopeless body" and that he would have nothing to do with it This could not but remind us of the following parable:—

THE PARABLE OF THE 'FOX-ZONE'

Once upon a time, as the fable goes, the foxes conceived a dazzing and dizy ambition to claim that a part of the Deva-van forest should be set apart as a 'Fox-zone' wherein none else but the fox should rule and sway. They accordingly charged their spokesman to proclaim this their resolve to all other denizens of the forest and either to persuade or force all the rest to acceed to their demand.

After some time the foxes met again to know from their spokesman what progress the project made. Thereupon the spokesman reported that almost all the denizens of the Devavan could be made to acceed to their demand. The goats, the geese and the asses especially had not only accepted the proposal but were willing to work with them hand in hand in dividing up the Deva-van forest in several such zones as 'The

goat zone," "The ass zone etc. etc. reserved and set apart respectively for each of these mighty racial groups 'What of the elephants ?" One of them inquired

"Oh ! the elephant is no doubt a fleshy and bulky beast, but then he is always prone to be easily duped and tamed and willingly ridden A little cunning and some brow-beating will bring him round to our proposal, ' assured the spokesman.

But what does the lion say?," queried the wisest of them 'It is he who matters most Well'" replied the spokesman shrugging its shoulder "Do not talk of the lion Of all denizen of the forest, I found the lion absolutely incorrigible and a hopeless creature He would not even grant our principle Persuasion and logic can have no meaning for him I have determined to leave him altogether out of account"

"But what if the lion refuses to be thus left out of the account?" jeered the wisest of them

No one could say a word in reply to that!

HINDU MAHASABHA SHALL NEVER SELL ITS BIRTH-RIGHT FOR A MESS OF POTTAGE.

The moral which the parable bears is patent The League may pretend to take no account of the Hindu Mahasabha and to have nothing to do with it in their efforts to materialise the Pakisthan proposal. But they know in their heart of heart that after all it will be the Hindu Mahasabha alone which must be taken into account in the long run in fashioning the political dstiny of India. On Mr. Jinha's own confession, the Congress does not represent the Moslems while on other hand the Hindu Sanghatanist India in general has already deprived the Congress of any right to speak on behalf of Hindudom as a whole. Consequently, the Congress can

no longer count as a National force in general and its consent can never be taken as the consent of the Hindus in particular Judging from the submissive admissions of Gandhiji, Rajagopalachariarji and several other Congressite leaders in connection with the Pakisthan demand the Moslems know that in the case of the Congress they can succeed in taming the shrew before long That is the reason why Mr Jinha stigmatised the Hindu Mahasabha alone as an 'Absolutely incorrigible and a hopeless body How littl he knew that in stigmatising it thus he was in fact paying a glorious tribute to th sterling and uncompromising patriotism which characterises the policy of the Mahasabha The Congress may or may not sell its birthright But one thing is certain that it can never again sell th brith-right of Hindudom The Independence and th Indivisibility of Hindusthan from the Indus to the Seas form the fundamentals of that brith right of Hindudom

KING FAD OF PAKISTHAN

Knowing it thus perfectly well that the Sanatanists, the Arya-Samajists, the Sikhs, the Hindu sabhaits, — in fact the whole of Hindu Sanghatanist India can never be persuaded to accept the treacherous proposal of a Pakisthan, the Moslem Leaguers wherever they meet, whether it be in Sindh or Bengal or Bombay or Madras, have made it a point of late to hold out the threat of a 'Civil War' in case the Hindu Sanghatanists did not kneel down before and took an oath of allegiance to this their King Fad of Pakisthan. Even Mr. Jinha said at Madras that the Hindus should cease to follow the 'Rabid leadership' of the Hindu Mahasabhait leaders or else they shall have to face terrific consequences The Moslems have thus put us in 'possession of their mind. We also now on our part want to put them into possession of our mind too to some extent or the other. When they are openly indulging in these mock heroics of a Civil War in case India was not vivisected to their satisfaction and cut up into several independent Moslem States, it is our unavoidable duty to have a frank and

free exchange of thought so far as it is possible regarding the nature time and place of this problematical war that is going to be declared on us We hope the chivalrous Knights in the camp of the Moslem League will not hesitate to enlighten us on these few points if indeed they themselves are sufficiently enlightened on them

Let Us Have This Moslem Threat of A 'Civil war' A Bit Clarified

For example, where is the standing army on which the Moslems depend to give this battle in near future ? Does it only constitute of the Moslem goondas and loafers who keep prowling about the towns and cities in India and are responsible to cause the riot-waves now and then to pass over the land disturbing for a while public peace and security here and there ? If so it is a pity that our Moslem friends should have so completely lost all sense of proportion as to fail to realise that such riots are bound to recoil on their perpetrators before long and that the instinct of self-defence has already roused up the Hindu sanghatanists to such an extent that even these Moslem riots hav

already begun at several places to cost more dearly to the Moslems themselves than the Hindus. Such Moslem riots might have cowed down the Congressite Ministries in the past, but what if the Hindu Sanghatanists come to hold the reigns in almost all provinces in India as they are very likely to do before long ?

Or, can it be that this general ' Civil War ' which is threatenend so often to compel ' These absolutely incorrigible and hopeless ' Hindu Sabhaits and Hindu Sanghatanists to accept the Pakisthan, is to be launched only when the British Power in India is made to collapse altogether as a consequence of some world shaking political earthquake and the Hindus and Moslems just as they stand are left to face each other in an interim anarchy ?

Well, if that be so then first of all is it not granting too much that the British power is going to be swept away from India at the puff of your Pakisthan resolution within a few decades ? And supposing such an eventuality does arise even before this year passes, does even the wishful thinking in

which you are prone to indulge hold out any certainty for the Indian Moslem to vanquish the Hindus if but both of them are left face to face without any third great political power stepping in to back the Indian-Moslems? The Nizam State is about the only trump card in your hand and perhaps the Frontier tribes to boot But opposed to them the Hindus are sure to marshal on in that case at least some fifty, larger Hindu states which are at any rate as well equipped, well-armed and powerful as any one you can boast of Then again over and above this all stands there the Independent Hindu Kingdom of Nepal, with a standing army of a hundred thousand well seasoned and up to date soldiers to defend the Hindu cause. Under these circumstances 'Absolutely incorrigible Hindu Sanghatanists also wish to assure you in return that if ever such an anarchy does set in and the Moslems are found itching for a Civil War, then instead of fighting shy of it, the Hindus are sure to welcome it as a life's chance in the history of the Hindu Nation to regain all that they had lost

A PAN-ISLAMIC ALLIANCE CAN SURELY BE CHECKMATED BY PAN-HINDU BUDDHISTIC ALLIANCE

It may be that in addition to all these projects, you are still expecting in spite of the miserable debacle you experienced in the Hizerat movement during your Khilaphat gitation some years ago, that the socalled Moslem powers out of India will hasten to the help of the Faithfuls in India. But is there any Moslem country now left throughout the world which can be really called a political or military power ? How can you forget that Afghanisthan, Iran, Turkey etc. each and every one of them have their own independence and even existence under an imminent danger of being thrown in a melting pot of the war-God in Europe ? They will have to thank their stars if they can anyhow defend themselves so as to spare their own existence But if ever for argument's sake a Pan Islamic front could be formed to give a fight to the Hindus, there is an equal likelihood that a Pan-Hindu-Buddhistic alliance will be brought into being to checkmate and crush the Islamic combination. It is an open secret that some such move is already being

outlined and openly advocated by one of the most powerful Nations of the world in the Land of the Rising Sun aiming to bind together the Hindu-Buddhistic world into a common front taking its stand on the fundamental affinities of a common religion common culture and common political interests If the Moslems take their day dream of a Pan-Islamic alliance as a substantial political fact, then they cannot rule out the realization of the counter day-dream into which 'these incorrigible Hindu-Sanghatanists' may indulge and attempt to form a compact front of a Hindu-Buddhistic alliance right from Jammu to Japan! The latter project is in no way more improbable than the first and if it does ever materialise it would certainly rout Pan-Islamic combination in no time.

The Tragic Fate of the Pakisthan Unwittingly Foretold by Mr Jinha Himself

Descending down from these airy nothings to the solid ground of the matter of fact world of to day the Moslem Leaguers will do better if think seriously how their own interests would rather be harmed than served if ever some small independent Moslem states are carved out in India as the

Pakisthan scheme proposes to do. How long, they think, these petty Moslem states can fare well pressed in on all sides as they are bound to be by the overwhelming forces of Hindudom ranged necessarily in bitter hostility towards these Moslem States on whom the Hindus cannot but look as danger zones of Moslem treachery ? The Moslem state in Punjab with the Sikh Kripans ever gnawing at its vitals, the speck of the Moslem state in East Bengal surrounded by the crores on crores of Hindus from Behar to Assam the weebit of Bhopal hemmed in by large and powerful Hindu states and Hindu provinces from the Jamna to the Narbada and the Nizam with the firy Marathas, Andhras and Tamils ever ready to pounce upon it this is in short the picture of your Pakisthan even if it ever materialises into fact. Will it not prove more dangerous to the peace and security of the Moslems themselves than it can ever do to the Hindus ?

As luck would have it this miserable fact which is in store for this Pakisthan was unwittingly but most effctively hinted at by Mr. Jinha himself in his Presidential speech. In order to cheer up

his Moslem audience with the conviction that these independent Moslem states were very likely to be ushered in into existence in immedicate future, Mr Jinha pointed out triumphantly to the epample of the Croats whom the all conquering Germans have only recently raised into an independent State Proceeding further he even wanted the British to remember that if they would not create any independent group of Pakishthan States in India others will come and do it Comically enough in referring to the socalled independent state of Croats as a promise and a 'proto-type of his Pakisthan, he in fact gave up his whole case If there were any amongst his Moslem audience who knew anything about the history of the Croats, and the miserable existence they have been dragging along throughout centuries this reference to the Crotian State which Mr Jinha unwittingly made to justify his claims to have a prosperous Pakisthan must have sent a thrill of chilling despair in their hearts The Croats the serbs, the slovones all tiny racial units had ever been at the mercy of larger and more consolidated races surrounding them precisely because these tiny units failed to get them lves consolidated into a larger National life

The socalled independence of the Croatian state which the Germans have declared to-day will vanish away as soon as the Germans turn their back and some other conqueror steps in. Those petty principalities ever enslaved to this or that power can but serve as a stern warning to such other petty states and racial units and emphasise the fact that unless and until they learn to get themselves incorporated into sufficiently larger states they can never hope to end their perpetual misery and serfdom. The independence of the Pakisthan states proposed by Mr. Jinha in India cannot but be a sorry edition of the precarious independence of the Croatian state, to which he so aptly referred without meaning it.

Then again, such parasite growth of the Pakisthan type are no new experience to Hindudom During the course of the last five thousands years of its continuous growth and consolidation, this giaganic Octapus of Hindudom has clutched and crushed within the formidable grips of its mighty arms and absorbed a number of Shakasthans, Hunasthans the Marathas swallowed and gulped down your very Moghul

Empire entirely and altogether before it knew what was happening. The same fate shall these your petty parasites of Pakisthani states meet after a miserable existence for a span of time, even if they ever come into existence. History avers to the ever abiding truth that in India,—

Pakisthans may come and Pakisthans may go
But Hindusthan goes on for ever!!

There is consequently, only one way for the Indian Moslems to secure their safety, peace and prosperity as a community in India and that is to get themselves incorporated whole heartedly and loyally into an Indian nation which can only be done on the following conditions—

Independence of India. Indivisibility of India as a Nation and a State. Representation strictly in proportion to the population strength. Public services to go by merit alone. And the fundamental rights of freedom of worship, language

script etc. guaranteed to all citizens alike.

These are the basic principles from which any attempt of constitutional framing in India must start. These terms are as fair as they are beneficial to all alike. on these terms and on these terms alone the Hindu Sanghatanist India in general invites our Moslem brothers in their own interests to join hands in the fight for the freedom of our common Mother Land and the formation of an united and powerful Indian State.

On these terms and these terms alone, if they come with them, if they do not do not without them but if they oppose inspite of them the Hindus are determind to continue the good fight for the freedom and integrity of Hindusthan! 25-4-41

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Support Sj. Ashutosh Lahiri

APPEAL TO VOTERS

Elect only Hindu Mahasabha Candidates

I was glad to note that the Bengal

Provincial Hindu Mahasabha has set up Sjt Ashutosh Lahiri as its candidate in the bye election to the Bengal Legislative Assembly from the North Bengal Municipal Constituency

Without meaning any disrespect to the gentleman who is contesting the election aginst Ashu Babu, I feel that the Hindu interests not only in Bengal but throughout Hindusthan demand that the Hindu electorate in this constituency must return Sjt Ashutosh Lahiri as their accreditted representative to the Assembly

Individually speaking Sjt Ashu Babu's sterling patriotism, ability, the life long public service he has put in and the sufferings he has undergone in the cause of the freedom of our Mother Land is too well known to Bengal to require any emphasis at my hand To face an imprisonment in the easy-chaired "A" class today is also a patriotic service and has its own merit But Ashu Babu faced an imprisonment in those terrible days when the Hindu Youth in Bengal was caught up by the spirit of Kali

and when "A" class could but mean the Andaman class alone, where life had to face tortures of daily death. It was there in the Andamans that he suffered for full seven years in the very prime of his youth with unflinching courage and with his head erect. After his release he devoted himself to the cause of Hindu Sangathan and he must ever be ranked amongst those handful of faithful pioneers who raised and kept the Pan-Hindu Flag in Bengal when almost all Hindu Bengal was running mad after false Gods and to defend Hindu rights was almost looked upon as an act of National treachery. But he stood firm.

It is to the spade-work which Ashu Babu along with the first batch of the pioneers of the Hindu Movement has done in Bengal ever-since those days that the prestige and the power which the Hindu Mahasabha movement has come to posses today in Bengal are largely due Consequently the Hindu electorate will but oblige itself if it elects so able, devoted and seasoned a Hindu

Sangathanist leader as Ashu Babu to represent the Hindu cause in the Bengal Legislature

But apart from this individual aspect of the candidature there is a Pan-Hindu issue involved in this electoral contest So long as the electorates are based on communal distinction the Hindus can never have their special interests and aspirations represented in the Legislatures unless and until they elect only those candidates who stand on a clear-cut Hindu Mahasabha ticket, who owe no allegiance to any organisation which is not pledged wholelly and solely to safeguard and promote the special interests of the Hindudom as a whole To the Hindus all over India in general and of Bengal in particular, there can be no distinction between the so called national interest and the Hindu interest Because what is after all the ideology the Hindu Mahasabha represents?

Independence of India indivisibility of India representation in proportion to the

population strength, public services to go by merit alone and the fundamental rights of freedom of worship, language, script etc., guaranteed to all citizens alike are some of the basic principles on which the Hindu Mahásabha takes its stand. It realises that the best interests of the Hindus themselves demand under the present circumstances that the Indian Nation and the Indian State should be based on these fundamental foundation.

The conception of any genuine Nationality also, that takes no account of any communal or creedal superarrogations into consideration, can go no further. That is why the Hindu Mahasabha claims that there can the no conflict or clash between Hindu interests and the interests of the Indian Nation as a whole.

The Hindu Mahasabha seeks not an inch more than what is legitimately due to it or than what it is willing to concede to all

non Hindu minorities in India in strict proportion to their population strength. But it follows from this very just and legitimate conception of true Nationalism that the Hindu Mahasabha should not yeild an inch of what is legitimately due to the Hindus on ground of National equity, to the Moslems or any one else simply because they do not happen to be Hindus The Congress, The Forward Bloc and all such organisations in India have sinned against this conception of real Nationality under a false notion of geographical Nationality They have a set ideology, and policy which raise betrayal of Hindu rights to the pedestal of patriotic virtue! To prove that they are above communal level the Hindu leaders and followers belonging to those organisations hesitate even to claim themselves as representatives of Hindus!

But perversely enough they do not hesitate to seek elections at the hands of Communal electorates They thereby betray both their National labels as well as the interests of the Hindu electorates who elect them to represent and guard

the special rights of Hindus.

If the Congress or the Forward Block do not want to call themselves as representative bodies of the Hindus alone and claim to represent the Indian Nation as a whole the only logical and honest policy for them would be not to seek election on behalf of the Hindu electorate alone as they invariably do at present. So long as the electorates are divided communally, these bodies who call themselves National should refuse to stand for election on behalf of any of those communal electorates They should wait till a real National electorate is ushered into being.

But this double dealing and misguided policy on the part of the Congress or the Forward Block or any of these so called National bodies have done an incalculable harm both to the Hindu interests and the National interests as well. The result of this Pseudo-Nationalistic error on the part of the Hindu Congressites with all its blocks and their heads left the Hindus entirely unrepresented as Hindus all round

On the other hand the Moslem representatives in the Assembly, in the Board, at the Round Table Conferences and at all such vital centres get represented by the Moslem Leaguers, or by those Moslems who are pledged to Moslem electorates openly and whole heartedly to safeguard and promote Moslem interests even to an overwhelmingly aggressive degree

And on the other hand the Conressites and the Forward Blockists and all such bodies duped by the Pseudo-Nationalistic mentality get themselves elected on behalf of the Hindu electorate as its representative but when in the Legislatures or in the Round Table Conferences or even in the day to day politics etc; whenever questions of Hindu interests arise, they refuse to advocate the Hindu case and even feel themselves insulted if the Government takes them as the representative of the Hindu electorate In the case of the partition of Sindh, the Communal Award down to the question of Census this years when Mr Kripalani

declared that the Census being a communal question, the Congress had to do nothing with it, the Hindu interests were actually betrayed in hundreds and hundreds of cases by these Pseudo-Nationalistic organisations inspite of the fact that they got themselves elected on behalf of the Hindu electorates. I know it personally that some of the foremost leaders of the Forward Block were eager only last year to placate the Muslim League at a larger sacrifice of the Hindu interests than even the official section of the Congress did, so that anyhow they must represent to the Government a Hindu-Muslim pact. The motives of the leaders of these Pseudu-Nationalistic organisations were above any personal interests and were even patriotic but patriots can also be befooled and betrayed into a suicidal policy. But whether their policy or their ideology be the cause, the results are what matters most to the Hindus who have been victimised and will continue to get victimised so long as the Hindu electorate persists in the

suicidal folly of electing the candidates who have pledged to the ideology and discipline of these Pseudo-Nationalistic bodies.

Thus it is that Hindus as Hindus went absolutely unrepresented for the last 20 years at any rate in all representative bodies and in day to day politics and not only their political rights but even their language, religion and culture and above all Hindu honour had incalculably suffered and got humiliated and betrayed even down to such questions as the Hindu Flag and Hindu script. It is well known that the President of the Forward Bloc when he acted as the President of the Indian National Congress proposed that Hindus should accept Roman Script instead of Nagri as a script of Hindudom.

It is not enough that some individual candidate on the Congress or Forward Bloc ticket promises to safeguard Hindu Interest

if he is elected by the Hindu electorate for the simple reason that he can never be in a position to do that inspite of himself so long as he is bound to the wheel of the Pseudo-Nationalistic Ideology and Policy and Discipline of his party whether it be the Congress or the Forward Bloc.

I affirm that under these circumstances the most effective and easiest way for those Hindus who feel that Hindudom has a right to be free, flourishing and powerful in this their own Father Land and Holy Land must elect only those representatives on behalf of the Hindu electorate who stand on the Hindu Mahasabha ticket and are consequently pledged and bound uncompromisingly to safeguard and promote Hindu interests under the lead of the Hindu Mahaasabha.

As shown above the ideology and policy of the 'Hindu Mahasabha' is genuinely national Consequently in electing the

candidate on the Hindu Mahasabha ticket the Hindu electorate can serve and safeguard both their National interests in general as well as their special interests as Hindus in particular In fact for a Hindu owning the Hindu Mahasabha ideology there can be no distinction whatsoever between his Hindu interest and his National interest.

But in electing a candidate who is bound to the ticket of any of the Pseudo Nationalistic bodies like the Congress or the Forward Bloc the Hindu electorate is sure to run the risk of having the special interests of the Hindus knowingly or un knowingly betrayed and even the genuinely Indian National interest hazarded

IV

I therefore call upon all Hindus whether in Bengal or outside to follow determinately the only policy that can save them as effectively as possible under the present circumstances—the policy of electing as their representatives only those candidates who stand on the Hindu

Mahasabha ticket or are backed by it. Thereby alone the Government will be compelled to recognise the Hindu Mahasabha as the only representative body of Hindudom as a whole and the Congress will be deprived of any legal or legitimate right to speak on behalf of the Hindus.

The Government maintains that the Congress cannot represent the Moslems on the unchallengable ground that Moslem electorate never votes for a Congress candidate but votes unfailingly for a Moslem who is pledged openly to guard Moslem interest and owes no allegiance to any pseudo-Nationalistic body Consequently if the Hindu electorate also makes it a point never to vote for any candidate who stands on the Congress ticket or the Forward Bloc ticket or the ticket of any Pseudo-Nationalistic body, the claim of the Hindu Mahasabha to represent Hindu interests will be legally and legitimatly established These elections are a challenge thrown by the Government to the Hindu electorate to prove that the Hindu Mahasabha represents them and the Congress can no longer sign any pacts like the

Communal Award or the Pakisthan that is threatening to come into being to the detriment of the Hindus Conference to frame the future *costitution of India will soon be summoned. If the* Hindu Mahasabha can pass the acid test at the polls all over India and has its candidates returned by the Hindus as their accreditted representatives, the Government will be compelled to recognise the position of the Hindu Mahasabha on par with the Moslem League in this conference. Then no Blank Cheques, no Communal Awards, no Pakisthan Schemes, no weightages can be binding on the Hindus simply because the Congress signs them. The religions, the political and economical interests, the culture the language, the script, the honour and the whole future of the Hindu race and the Hindu Nation will be safe in the hands of the Hindu Mahasabha and no constitution or law or understanding can be binding on the Hindus unless and until it is signed by the Hindu Mahasabha. If but the Hindu electorate returns only the Hindu Mahasabhaite representatives to the Legislatures. there will be in almost all provinces Hindu Sangathanist Ministries formed pledged to safeguard and promote Hindu interests openly and

uncompromisingly and even in the Hindu minority provinces powerful Hindu Sangathanist opposition parties in the Legislatures will be in a position to exercise an effective check on the Moslem Ministries to defeat their anti-Hindu aggressions. Consequently I call upon the Hindus all over India and specially in Bengal to realise the significance of this Pan-Hindu aspect in all future electoral .campaigns

If but the Hindu electorates take up a vow at any rate for the next five years to vote for the Hindu Sabhait candidates only and not to caste a single vote to the candidates of any other Pseudo-Nationalistic parties, the Hindus will be able to capture whatever political power their exists at present in India and from that position of vantage Hindudom will be able to defeat all anti-Hindu designs of the Moslem League and even of the Britishers and will grow from strength to strength on its forward march to achieve the absolute political Independence of Hindusthan, the land wherein a free and powerful Hindu Nation flourished for ever and ever.

26-4-41

110

SIGNIFICANCE OF ANTI-HINDU MOSLEM RIOTS

"In view of the fact that treading on the heels of the sustained rioting in Sindh as well as in Eastern Bengal Anti Hindu riots of a similar type have broken out in Ahmadabad and Bombay and the fact that in all these riots the Moslems launched an aggressive campaign which on the very face of it could not but be pre-meditated and organised on such a large scale that the riots could not be looked upon as sporadic incidents but must have been the local manifestations of a set All India campaign guided by a general anti Hindu policy with an ulterior political motive behind them,—I feel it necessary to warn the Hindus that they should realise in time the special significance which attaches to them and the far reaching consequences they are meant by the Moslems to serve The special points to be noted in this connection are as follows—

(1) "That these riots should not be looked upon as riots but in fact as a general rising of the

aggressively minded Moslems against the Hindus on an All India scale.

(2). "When these riotous rising on the part of the Moslem aggressors manifested itself in Sindh and the N. W. F Provinces, it was not confined to a particular locality, but assumed the nature of an anti-Hindu campaign spreading itself over large parts of the provinces with slogans and crimes against the Hindus in general which clearly betrayed the political motive which actuated them at bottom. Immediately after that a riot-wave passed over large tracts in East Bengal wherein thousands of Moslem rioters kept moving in an organised formation from village to village shouting 'Pakisthan has come' and tried to convert hundreds of Hindu men, women and children to Mahomedinism by force and indulged in arson, murder desecration of temples and loot to efface the very trace of Hindu habitation from village to village and town to town.

"Consequently, the Hindu Mahasabha had to take up the challenge in self-defence and pointed out with incontrovertable facts and figures that it

were the Moslem Ministries which were chiefly responsible for the Moslem risings especially in in Sindh and Bengal The Mahasabha demanded that the Moslem Ministries be forthwith dismissed for their partial unwillingness and total incapacity to maintain law and order and acquainted the Viceroy as well as the Secretary of State telegraphically with this situation and called upon the Government to see to it that the Governors in Sindh and Bengal should resume the Governments in their hands in exercise of the special responsibility of affording legitimate protection to the Hindu minority and to safeguard its life, property and fundamental rights of citizenship. The Viceroy and the Governors replied to the protest made by the Hindu Mahasabha that they were determined to take stringent steps and use all Governmental powers to stamp out any communal violence and aggression and restore law and order But these promises were not translated into action as stringently and immediately as they ought to have been done

(3) " It requires no special insight to see that the Moslems in the meanwhile were doubtless

perturbed and the Moslem Ministries also got nervous as a consequence of the storm of protest and resistance too raised by the Hindu Mahasabha in self defence throughout India. They therefore, must have planned out a policy which aimed to foment anti-Hindu Moslem risings of a type similar to those which were witnessed in Sindh and Bengal in those provinces also where the Moslem Ministries did not rule and the Governors had already resumed all Governmental power in their own hands so that it could no longer be said that it was only the Moslem Ministries who failed to protect the Hindu minority in their provinces. They wanted to prove that the Moslems were able to rise in arms against the Hindus in those provinces also wherein the Governors rule and are in a position to flout and humiliate the Governmental administration too where it is directly guided and controlled by the British Governors themsleves. It was a challenge to the Hindu majority as well as the British Governors in provinces other than those where the Hindus happened to be in minority and the Moslem Ministries ruled. That is the reason, and I exhort the Hindus as well as the Government to note this

special significant fact,—why after Sindh and Bengal the Moslems of a set plan chose Ahamadabad and the Bombay as the special objectives of their violent rising

(4) " Owing to the incredible supineness of the Governmental authorities at Ahamadabad on the first few days of the outbreak the Moslem rioters there could indulge in their nefarious orgies of arsen, looting and murderous onslaught on Hindus

" The Congress mentality also was in no small way responsible for the shameful unpreparedness on the part of the Hindus in Ahamadabad to face this aggression Warnings were not wanted which were given by the Hindu Sanghatanits section both to the police, authorities and the Hindus in general before the Moslem outbreak But the enervating teachings of Gandhistic Pseudo-Nationalism and placating the Moslems even to the point of suicide have rendered the Hindus wherever this Congress mentality still persists unwilling, impotent and nerveless even to exercise rights of self defence within the limits of

the penal Code. Over dosed with these opiates of Gandhism unorganised and unprepared the Hindus of Ahamadabad lay inert and consequently suffered terribly at the hands of the aggressive Moslem violence

(5) "Within a week of the riot at Ahamadabad the Moslems rose in riots in Bombay. It was all expected by the Hindu Sanghatanists. The Government too took up a stern attitude in time. The police and the military acted on the whole with promptitude and vigour while the Hindus also stood more or less fully prepared to guard their hearths and homes and presented an organised front in self defence. Consequently, the Moslems found themselves failed. In spite of persistent attempts on their part to set the Hindu localities aflame, launch murderous attacks on the Hindus and re-act the scenes of Ahamadabad, at Bombay, are everywhere thrown back and held in check, at least down to this hour. The moral of it all is plain.

(6) "But as I have stressed above, there

is every chance that the Moslems would try to cover the sins of the Moslem Ministries in Sindh and Bengal, to rise against the Hindus, in almost all provinces where the Hindus happen to be in majority and the Moslem Ministries do not rule Even as I am writing this news comes in that riots have broken out in Cawnpore and near Patna The Government will also do well to note the fact that the Moslems want to challenge not only the Hindu majorities but even the Governmental capacity to maintain law and order in provinces where the Governors directly rule They should in discharge of their Governmental duty forestall this aggressive and violent designs on the part of the Moslems by taking adequate precaution and measures and stamping out any the slightest attempt to rise in riots on the parts of the Moslems with the sternest measures possible

(7) While on the other hand the Hindus all over India should get themselves adequately organised before, in self-defence and hold themselves ready in every locality to face these most unprovoked Moslem aggression The sooner the Congress theory that these riots are but

the aimless out-breaks of violence on the part of the socalled goondas and hooligans is hit on its head the better for the Hindus. Those riots are not the outbreaks of the virulent meaness of goondas and hooligans alone. Had it been so the Moslem goondas would have looted rich Hindus and Moslems alike, would have desecrated Mosques and Temples both, would have perpetrated outrages on Moslem women as well as Hindus women, would have burnt Hindu and Moslems quarters alike ! But has anything of that sort happened in Sindh, in Bengal ? at Ahamadabad ? or at any place wherever such Moslem riots took place ever-since the Mopla rising in Malabar to this day ? The madness has a method in it. This riot wave that is passing over India today is specially the work of pre-meditated religious and political fanaticism. It is not the goondas and hooligans who are fighting with each other on two sides. It is two ideologies that have come to the grips and mean to fight with each other to a finish. The sooner the Hindus realise this significance of these anti-Hindu Moslem riots that are now certain to spread all over India if but they could, the better for the Hindus."

30-4-41

111

Message to Sindh-Hindus

The special message to my Hindu brethren in Sindh which you have asked me to send for the special issue of the 'Prakash is to the following effect—

'The immediate programme which I call upon the Hindus in Sindh to adopt uncompromisingly as calculated to serve best interests of them as well as the interests of Hindudom as a whole must consist of the following items in the main:—

(1) Hindu Militarization – Let the Hindus in Sindh enter the army, the navy and the airforces in as large a number as they find practicable. They should not mind if many candidates and applicants are rejected. But in spite of it all they are bound to secure entry for a large number of Hindus in all these forces as well as the technical line connected with the war crafts. Whatever the number of

the Hindus which succeeds in securing an entry into the army, they should feel confident that they are rendering the most effective patriotic service to the Hindu cause in contributing their share to the militarization of the Hindus in general If any one wants any definite information regarding the rules or address, let him write to Dr. N. D. Savarkar, Hindu Militarization Board, Dadar Hindusabha office, Lady Jamshetji Road, Dadar Bombay, 14. Or to Syt. Shivrampant Damle, Secretary Maharashtra Mandal, Poona 2. These two centres have already succeeded in securing entry into the navy, air-forces and the army in cases of several patriotic Hindu youths and have also secured the Viceregal and the King's Commissions for able and talented Hindus. Let the Hindus in Sindh lose no time in magnifying difficulties only on the path before they enter it and try to tread it. But let them force the path in spite of the difficulty and they will find it open if not for all at any rate for many of their ablest and patriotic comrades.

(2). Capture whatevever political power there has fallen to the lot of Hindus in Sindhin

Legislatures and local bodies, on a clear-cut Hindu ticket —It is most essential in the interest of Hindudom as a whole and Sindh Hindus in particular that the Congress must be deprived of the right of representing Hindu electorate for the simple reason that the Congress openly refuses to represent the special interests of Hindus and even raises the act of betraying and sacrificing deliberately the Hindu interests to the fetish of the Pseudo-Nationality as an act of patriotic virtue No sane man will engage and advocate to plead his cause who openly pockets the fees paid by that man but refuses to plead his cause and even betray his case as a Nationalist If the Hindus are sane they should also cease to cast a single vote for any candidate to the Legislatures etc who stands on a Congress ticket and owes allegiance to the Pseudo Nationality and the anti-Hindu policy of that body and entitle the Congress to represent his interests which that body openly flouts as communal and has systematically refused to represent From the question of separation of Sindh down to the question of this last Census which Mr Kripalani table l as a communal question and avowed that the Congress would do nothing to see that the

Hindus were properly and correctly registered in it, the Congress has systematically betrayed Hindu interests openly and called it Nationalism, while it was not ashamed to get elected on the votes of those very communal Hindu electorates. They thus betrayed both, the genuine National interest as well as the Hindu interest. But if the Hindus, especially in the Province of Sindh where they are in minority, make it a point to vote only for the Hindu Mahasabha ticket in elections and return those candidates alone who pledge themselves openly, uncompromisingly and whole-heartedly to safeguard and promote Hindu interests alone and owe no allegience to any Pseudo-Nationalistic body like the Congress and its discipline and policy, then and then alone the political power which has fallen to the lot of the Hindus in Sindh could be utilised for the benefit of the Hindus. As the Hindus do not want an inch more than what is legitimately due to them on basis of equity and equality, the Hindu cause is perfectly identified with the genuine Nationalism. Therefore, in voting for the Hindu Mahasabha ticket alone, the Hindus will serve the Hindu interests as well as their National interests. Consequently, let the Hindus in Sindh cast no vote

for the Congress candidates Vote only for the Hindu Mahasabha ticket and from a powerful Hindu party in Legislatures etc., openly pledged to guard Hindu interests alone and the Hindus in Sindh will find, in spite of their being in minority, that their political strength is united, consolidated and powerful enough to hold in check even the Moslem majority and its government and safeguard Hindu interests as best as could be done under the present circumstances

Above all the Hindus will thus deprive the Congress of any claim of representing Hindu electorates and thus no pact or policy or Communal Awards or Blank Cheques or any compromise on the anti-Hindu Pakisthan proposal which the Congress may sign can be binding on the Hindus. The Government also will be compelled to recognise the Hindu Mahasabha as the representative body of the Hindus legitimately elected by the Hindu electorate just as the Government recognises the Moslem bodies like the Moslem League etc to represent the Moslems because the Moslem electorate always votes for the Moslem ticket and never votes as a rule for the

Congress one. Once the Hindu Mahasabha is recognised unchallengably as the representative body of the Hindus even in the Legislature the Hindus will secure as powerful an advocate of the Hindu cause at any Round Table Conferences to come, as the Moslem League serves for the Moslems and the Hindu rights will no longer be betrayed by default.

If any one wants to realise the far reaching consequences of this policy of not voting for the Congress, but voting always for the Hindu Maha Sabha ticket, let him read my latest book ' Hindu Sanghatan ' (Its Ideology and policy), published by Syt. N. V Damle.

5-5-41.

112

Retort to Rajendra Prasad's dose of Moral Homily to Bihar Hindus

"Dr. Rajendra Babu of Behar is reported to have issued a statement in which he had administered a dose of moral homily to the Hindus in Behar in connection with

the recent riots there in which the number of dead and wounded Moslems was three times larger than the casualties amongst the Hindus Babu Rajendra Prasad has consequently admonished the Hindus to remember that it was extremely regrettable that they should have mis-behaved thus Whatever be the causes that led to the riots in Behar, says Babu Rajendra Prasadji, it was unjust and reprehensible that the Hindus should retaliate in Behar to avenge the outrages to which Hindus were subjected in some other provinces by Moslem violence

"I do not know what proof Babu Rajendra Prasadji had if his reported statement be true to come to the conclusion that Hindus in Behar tried to avenge the wrongs which the Hindus in Dacca or in Sindh were made to undergo at the hand of Moslem fanaticism It would really be a surprise if the Hindus have come to develop such a keen sense of Pan-Hindu sympathy as to feel in one province for the wrongs which Hindus suffer in other provinces and

even be prepared to avenge them. A Hindu has always been known not to look further than his nose and not to care a fig for the interests or sufferings of Hindudom as a whole. Even the enemies of Hindus were always delighted to credit him for 'Behaving Well" on this point. It is indeed a news to know that the Hindu has begun to "Mis-behave" in that he should feel so violently for his Hindu brethren and at that even in far off provinces Babu Rajendra Prasadji has indeed done well in going in sack cloth and ashes to do penance for this "Mis-behaviour" on the part of the Hindus in Behar

"But Babu Rajendra Prasadji, a kind soul that he is, would have done better if he had visited Dacca, Narayan Ganj, and other places in Eastern Bengal while thousands of Moslem fanatics in massed formation were indulging there in riotous orgies against the Hindu minority and hemmed it in on all sides by murder, pillage, arson, forcible conversions,—in short all that Pakisthan means' — and

condemning the Hindus in Behar for having committed "Mis-deeds,' when in fact they had to defend themselves against the unprovoked Moslem aggressions at Beharsherif and elsewhere When Rajendra Babu was challenged as to why he fought so shy and failed to condemn the Moslem outrages at Dacca, in Sindh, in N W F P etc, with due vehemence and why he was in such a hot haste in pre-judging adversely the Hindus only in the affected parts round about Beharsherif even before any judicial inquiry was set up into the causes of the riots and before the law courts had tried the riot cases, Dr Rajendra Prasad resorted to this singular defence of his conduct "It is no good blaming others, said the Congressite leader, 'We should blame our own people and try to correct them As a Hindu I can only admonish Hindus The Moslem leaders alone should preach to the Moslems This was the gist of his argument as reported in the papers

This spacious argument is not trotted out for the first time by our Congressite leaders This

has ever been a steriotyped article of faith in the Gandhist cult of casuistry. Gandhiji himself has tried to camouflage his anti-Hindu outbursts on similar occasions under this spacious plea. Sailing under these false colours, the Congreasite Hindus have been betraying Hindu interests and selling the birth rights of Hindudom for a mess of pottage ever since the Khilaphat days. We must therefore tear off this mask and make it impossible for the Congressites to represent Hindus as Hindus or arrogate to themselves any right either to advise or to admonish the Hindu people, much less to represent them.

"Babu Rajendra Prasadji says he is a Hindu and the Hindus are his own people and as a Hindu leader it is his special duty to admonish the Hindus alone. If that be so we want to know definitely whether Dr Rajendra Prasad has repudiated or cut off his connection with the Congress Is he or is he not "a Nationalist" of the Congress brand? If he is a true Congressite Nationalist, how can he openly declare that the Hindus "Are our own people" and the Moslems by implication were "Other people" for whom he cares less or at any

rate not as much as he cares for the Hindus? As a Congressite Nationalist the Dacca Moslems or the Sindh Moslems ought to be as near to him as his own people as the *Hindus* in Behar! In fact he could not have made any distinction between a Hindu and Moslem and loved and treated and dealt with all alike as Indians In that case all Hindus and Moslems being his "Own people" equally near to him he ought to have admonished the Moslems in Dacca Sindh and other places as promptly and vehemently as he thought it his duty to admonish *the Hindus in Behar Did not Gandiji refuse to* see Jinnah as a Hindu leader? Has not the Congress refused a hundred times over and over again to safeguard the special interests of the Hindus whenever they were threatened by Moslem aggression whether in Malabar or Kohat, at the Round Table Conference or in the Legislatures under the spacious plea that the Congress was above all communal considerations and knew all citizens of India as Indians alone? Did not Mr Kripalani tell us only the other day when the question of Census so vital to the Hindu interests had to be fought out that the Congress would do nothing to get the Hindu population correctly and

truly registered as that was a communal question and below the dignity of such "a Nationalist" body as the Congress ?

Secondly if the casuistic argument be true Babu Rajendra Prasad being a Hindu should only blame the Hindus, whatever be the aggression committed against them by non-Hindus all ever India because " It was no good blaming others " then how is it that the Congress, Rajendra Babu not excluded, has all along been blaming the British people, organising firy protests on an All India scale against such British outrages as the Jalianwalla Baug tragedy, demanding that British officers guilty of this or that high handedness should be punished, declaring non-co-operation with all British officers etc even in social functions? If it is unjutsifiable to blame " Others " howsoever aggressive they be, then all agitations against the British people and Government which we have carried on, and rightly so, would be condemnable for the simple reason that the British people were after all not " Our own people " ! How is it that the Congressites blame the Fascists, condemn the Japanese, hate the Nazis in season and out of

season although they are " Other people ", Or are we to suppose that the British, the Nazis the Italians etc are " Our own people " but the Moslems alone are not our own people and are more alien to us than the British, the Germans the Japanese and consequently we may admonish condemn fight against the British and all others for their aggressions but should not utter a single word of protest against the Indian Moslems even if they continue to indulge without let or hinderance in such murderous anti-Hindu orgies and outrages as in the cases of the Mopla rising or their risings in Sindh; Eastern Bengal etc etc

Thus for a Congressite " Nationalist to say that he is specially privileged to admonish the Hindus alone because they are his own people and has no justification in admonishing the Indian Moslems even when they are guilty of murderous anti-Hindu orgies because they are not his own people is absurd in the extreme

The Congressite Hindus are developing into a curious bat like species They are Hindus of Hindus on the day of elections when they keep

begging votes at the door of the Hindu electorate, when they hand over Blank Cheques on behalf of the Hindus, do not vote against the Communal Awards when they play the part of false approvers against the Hindus. The Congressite Nationalists have a special claim over the Hindus as ' Their own people" only when they want to blame and admonish the Hindus, exploit Hindu votes, or betray Hindu rights. But whenever occasions of defending special interests, life and property, hearths and homes of the Hindus, are concerned, whether it be at Malabar, Kohat, Sindh or Dacca or at the Round Table Conferences or Legislatures or in connection with the Census or questions vital to the Culture, Language, and Religion of the Hindus, the Congressites disown the Hindus even angrily and try to pass off as Nationalists of Nationalists !! The Congressites must be told plainly that you can no longer play this double game You cannot represent the Hindus or pose as Hindu leaders only when you wish to curse the Hindus, admonish them or betray their rights. He who is real Hindu and looks upon the Hindus honestly and bravely as "His own people" can only justify that claim by defending the Hindus against

non Hindu aggressions by fighting and chastising, with all legitimate weapons, those "other peoples' whether Britishers or Moslems or otherwise who dare to attack Hindus in any part of the world

The Hindu Mahasabha alone has been discharging this duty and has stood by the Hindus with uncompromising, active and devoted allegiance throughout its career and to the best of its abilities and consequently it is the Hindu Mahasabha and not the Congress or the Congressite "Nationalists" which can represent Hindudom as a whole.

114

Message of Barrister Savarkar on his 59th Birth-day

Let every Hindu who is capable to put in military service, join the land forces and the air forces or secure entry into th ammunition factories and such other manufacturing workshops in connection with war crafts

Militarise the Hindu Nation!

That is the foremost message for thi

year. This is the most urgent programme Hindudom must undertake at once ! !"

21-5-41.

115
Hinduise all Politics & Militarise Hindudom!!

From several Hindu Sanghatanist quarters a pressing request is being made to me to send some public message on the occasion of this my 59th Birthday. Instead of writing to them severally, I think it will serve the purpose better and will spare me my time more if I send a common message to the Hindu public in general.

My message to Hindudom on the eve of this 59th Birthday of mine is to the effect that—

HINDUISE ALL POLITICS
&
MILITARISE HINDUDOM ! !

The Hindus should henceforth test all National and international politics and policies

through the Hindu point of view alone Whatever policy or political event contributes to safeguard and promote Hindu interests must be backed up by the Hindus and whatever is likely to prove detrimental to Hindu interests must be condemned and opposed by the Hindus In as much as the Hindus do not ask anything more than what is legitimately due to them on principles of equity and equality, Hindu interests must of necessity be consistent with the demands and contents of genuine Nationalism and even humanism

Let the Hindus therefore as an immediate step to give effect to this Hinduised political progress, elect only those Hindus to represent them in the Legislatures and all other political bodies as Hindu representatives who pledge themselves openly and uncompromisingly, to safeguard to defend and to promote uncompromisingly the interest of Hindudom as a whole Thus firstly Hinduise all politics

And secondly, as the first and immediate step to militarise Hindudom, let every Hindu youth who is capable to stand the test, try his best to enter the army, the navy and the air forces or get the training and secure employment in the ammunition factories and in all other branches connected with war crafts.

Unforeseen facilities are being thrown open to you. Unexpected opportunities have presented themselves before you. You help no one else more than you help yourselves if you utilise these facilities and opportunities to militarise Hindudom! This done, everything else shall follow! if you miss this, nothing else shall avail.

This sums up the whole programme and the supreme duty of the hour.

Hinduise all politics and Militarise Hindudom!! — and the ressurection of our Hindu Nation is bound to follow it as certainly as the Dawn follows the darkest hour of Night

25-5-41.

116

H. E the C. in C & Sir Jwala Prasad

Press Note —

"As announced previously, the interview between Sir Jwalaprasad Shrivastav and His Excellency the Commander-in-Chief took place at Delhi Sir Jwalaprasad represented the view point of the Hindu Mahasabha under instructions of veer Savarkarji, the president of the Hindu Mahasabha in connection with the general political and military policy and the special difficulties which confronted the Hindus in the army, the navy and the air-forces. His Excellency gave a very sympathetic hearing and promised to do all he could to remove Hindu grievances regarding Military service and expressed his grateful appreciation of the lead given by Barrister Savarkar in exhorting the Hindus to join the forces of the land with a view to defend India from enemy attacks."

117

59 th Birthday celebrations of Veer Savarkarji all over Hindusthan.

Hundreds of Hindusabhait workers approached Savarkar Sadan the residence of the President

at Dadar, Bombay, 28, in the morning on 28-5-1941, with garlands, sweet-meats, and Hindu flags in their hand & Hindu songs on their lips. The riot situation could not check nor abate the enthusiasm of the Hindu public in Bombay; no it must have enhanced the sense of gratitude. Among the visitors many prominent Gujarathi merchants, office bearers of the local Hindusabhas and many more youths were seen who took this chance of seeing the President.

Telegrams of greetings and gratitude were pouring from all parts of India. In addition to the numerous 'grams from the farthest corners of Maharashtra; many more came from places like Gauhatti, Delhi, Hubli, Udupi, Karachi, Sukkur Rasode,Gaya,Meerut, Bezwada, Jubbalpur and states like Kashmir,Bhopal,Hydrabad,Mysore andGwalior, many of which bore a personal tinge of respect.

Largely attended meetings were held in prominent places along with many side-way towns The Delhi Meeting was really of a mammoth meeting. At Madras Dr. Nimbkar, Diwan Bahadur Shastri, Kalidas Editor " Anandavani ", Govinddass Lodd

overwhelming kindness of my people was the first and the foremost thought which occupied my mind on that day, yet curiously enough a second thought also kept haunting my mind which also being of public interest deserves a public expression It is well known that at the age of 26 I got two sentences of transportation for life which were to run consecutively This meant that if at all I survived I was to be released at the age of 77 in 1961 A D !! Consequently whenever the question of my release cropped up in the Andamans my kind jailor, one Mr Barrie, now no more, took a special delight in cutting an ironical joke as a moral torture and used to assure me thus "Well Savarkar, the Government will never release you from this cellular jail unless and until I have the unique privilege of finding you in this very cell under lock and key and offer my felicitations on your 77th Birthday

Nor was he wrong in presuming it all For under those circumstances there was not the slightest possibility of my surviving

the sentence and visiting my Mother Land again.

"It was but a forgetful fit of destiny, a freak of fate, that enables me today to be in my Home Land on my 59th Birthday and to receive the kindest felicitations of my Nation, instead of being in the cell of the Andamanese prison under lock and key on my 77th Birthday as ordered and foretold by the British Judges and Jailors!

"And yet who knows what has the Political future still in reserve!"

9–6–41

119

How Thus Adjustment and co-operation between Hindusanghatanists and Sanatanists forming a strong Hindu front are thus feasible and probable

Sanatanists interview and correspond with Veer Savarkarji. . . .

Shri Bharat Dharma Mahamandal which is led by distinguished men like Maharaja of Dewas (Junior) and Sir Mookerji is giving its sincere attention to form a strong Hindu front by adjusting and co-operating on all common major points of unity Some Pandits had come to interview Veer Savarkarji, at Bombay, on behalf of the Mandal purporting it to be a deputation They had written some qestions already and Veer Savarkarji gave them a gist of the compromise which was acceptable to both the parties

The Hindu Mahasabha and all Sanatan organisations have 95% points in common All attacks of the non Hindus, whether political religious, cultural linguistic economic etc, are faced and foiled to a large extent by the Hindu Mahasabha to day in the main Hindu Mahasabha is bearing the brunt of the fight in the active field On all the [illegible] points the Sanatanists can of course work hand in hand to a large extent

with the Hindu Mahasabha. The second point to be borne in mind on the other hand is the fact that the Congress cannot guard and does not wish to safeguard Hindu interests in special in any case whatsoever referred to above. That is, the Sanatanists and the Hindu Mahasabhaits agree with each other on 95 points in a hundred and both of them must of necessity be opposed to the Congress cent percent. Therefore, even taking for granted that we cannot see eye to eye 5% still it is our bounden duty, to safeguard the 95% interests, to work together and form a common Hindu front in the next elections and vote for only that candidate who stands openly on a Hindu ticket,—and NOT to vote for the Congress at all

So far as the 5% differences of views are concerned, I guarantee that the Hindu Maha-Sabha shall never force any legislations regarding the entry of untouchables in the ancient temples or compel by law any sacred ancient and moral usage or custom prevailing in those temples.

In general the Mahasabha will not back up any Legislation to thrust the reforming views on our Sanatani brothers so far as personal law is concerned but the Sanatanis on the contrary should recognise that in public life all Hindus must be looked upon on the basis of equality and should leave the reformists free to bring about their religious reforms etc. by means of persuation and mental change If in spite of this arrangement any question Comes up on which the two cannot but differ then only on that question both of them should be free to act as they like But this will be a very rare exception In any case we must unite and present a consolidated Hindu front on all the 95% points at any rate on which we are absolutely one This is in short the solution of the problem

This attitude has greatly been appreciated by the Sanatanist leaders and it is receiving their cordial & Sincere Consideration approbation in several leading quarters

20-6-41

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(Press Note) —

Mass Conversion of Christians to Hinduism. An Important Shuddhi ceremony and Pan-Hindu Dinner at Bombay. Veer Savarkarji Presides.

" A very important Shuddhi ceremony took place at MAHIM, (BOMBAY) on the 29 th June, 1941, under the Presidentship of Veer Savarkar.

In the days of the Portuguese inquisition hundreds of thousands of Hindu families were forcibly converted into Christianity almost at the point of the bayonet. After some four hundred years or so when the Hindusanghatan movement set in recently Shri Masurkar Maharaj of Satara succeeded in reconverting on a mass-scale ten thousand of these Christians back into the Hindu fold only a few years ago. This striking success of the Sanghatan movement naturally roused organised opposition on the part of the Missionaries in Portuguese India and Bombay. But after strenuous efforts of the Hindusanghatanists on all sides, a second campaign of mass reconversion into the Hindu fold is

launched and promises to turn out as successful as the first The Bombay Provincial Hindusabha reconverted this week the first batch of some fifty Christians whose ancestors were forced to be Christians and who had to continue there for the last three hundred years, Dr Purandare who lead this movement along with Rao Bahadur Bole, Dr Savarkar and many distinguished Hindusabhait leaders attended the function. A big sacrificial Hom ' was performed Shriman Bhagojisheth Keer, who has built a number of Pan-Hindu temples wherein all Hindus from the socalled untouchables to Brahmins and Kshatriyas are allowed to worship without any caste discrimination paid all the expenses of the Shuddhi ceremony and presented Dhotees and Saris to all reconverted men and women The spiritual and highly inspiring speech of Veer Savarkarji created such an enthusiasm among the largely crowded audience of Hindus of all persuasions who attended the meeting that amid t loud and continuous shouts of Hindu Dharmaki Jay & Hindusthan Hinduonka ' thousands of them expressed their readiness to dine there and then with the newly converted holis and to rus

marital relations with them in future Accordingly nearly a thousand men and women, Brahmins, Kshatriyas, the socalled depressed classes and the newly converted Hindus took part in a Pan-Hindu dinner Veer Savarkarji himself was observed sitting and dining right in the midst of the newly converted Hindu brethren." 1-7-41.

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'Direct action myth' exploded !!

"It is found that many critics are trying to read their own mind in the resolution regarding the 'Direct Action' passed at Calcutta by the All India Committee of the Hindu Mahasabha this month, rather than what the actual wording of it or the spirit behind it warrants. This mis-interpretation is in some cases purposive and even malicious. It is necessary, therefore, that the salient points involved in the resolution should be elucidated and brought out in clear relief so that a definite and un-mistakable lead may be given to the Hindu Sanghatanists all over India which the resolution was meant to do.

(1) 'The first point to be noted in this *connection is to the effect that*—

(a) The resolution passed at Calcutta has not cancelled the resolution passed at Madura Nor does it go back or belie the spirit that informed it (b) It 'only' postpones an actual resort to 'Direct Action' with regard to those issues only which refer to the fundamental changes in the Indian constitution (c) 'Direct Action on such All India issues and which must necessarily be carried on an All India scale is the only action which is postponed by the Calcutta resolution under the present circumstances (d) On all other points any programme of 'Direct Action is not only not cancelled or even postponed but is actually sanctioned and recommended by the Calcutta resolution wherever resort to such an action is felt necessary in defence of immediate Hindu interests, whether local, provincial or of an All India magnitude

(2) "The fact that the gist the real implications and the spirit behind the

resolution passed at Calcutta are precisely as they are summarised in the above paragraphs, could be indisputably borne out by the actual wording of the resolution if it is read out in extenso as it stands Now, in order to judge whether the resolution as passed at Calcutta is the most opportune and best calculated to safeguard and promote Hindu interests under present circumstances, it is necessary to understand what the All-India Committee really and precisely meant by 'Direct Action'. This point can best be clarified as follows —

"The term 'Direct Action' as referred to vaguely in the Madura resolution has many aspects It may mean anything and everything from an active and armed revolt down to the passive non co-operating inaction

"Direct action in its first aspect of an armed revolt cannot be, for reasons which are obvious, a subject for discussion here at present Nor could any section of the public have understood the term under the present circumstances to mean an armed

revolt The Congressite section at any rate could not and would not have touched it even with the pair of tongs, as they were bound to the creed, whether with belief or without belief in it, of absolute non violence So for our present purpose here we may leave that aspect altogether out of account in this discussion

What was really understood by a very large section of the Indian public in general and by the Congressite section in particular was of course a jail-seeking programme actuated or professing to be *actuated* by the queer belief in self tortures and self immolation as the best remedy to melt the hearts of even stocks and stones This belief baptised by its own adherents themselves as something like 'Non-violent non-co-operating non resistance' was of course rejected by the Hindu Sabhaits as unalloyed 'non-sense'

'The Hindusabhaits believe that resistance to aggression in all possible and practicable way is

not only justifiable but imperative. As Herbert Spencer puts it absolute non-resitance or absolute non-violence hurts both altruism and egoism. The Mahasabha considers relative non-violence, in so far as it is calculated to prove beneficial to mankind in general, as a positive virtue But absolute non violence or absolute non-resistance even to aggression cannot but be condemned as absolutely immoral in as much as it is bound to spell the destruction of all human progress by sacrificing the innocent to spare the guilty by exterminating the higher and more nobly evolved section of mankind and to leave the wicked alone to multiply and if the principle of absolute non-violence or non-resistance is to be stressed out to apply to our dealings with the brute world including serpents, tigers and wolves as it must be done if the non-violnce or non-resistance is to be absolute. Then this wicked principle must ultimately efface the very existence of man from the face of this earth The Hindu Mahasabha never believed in such a queer and immoral creed and has consequently never meant by 'Direct Action' any campaign of such a "jail-Seeking" programme based on such a creed.

" Consequently it was but expected that the Congressite section of the public in particular which understood up to this time by 'Direct Action' nothing else but such a jail-seeking programme, should raise a hue and cry against the Hindu Mahasabha when they found that thousands on thousands of Hindusabhaits did not rush into the jail blindly without weighing pros and cons and should blame the Hindu Maha Sabha for having gone back on its own decision at Madura But in this the Congressites are only fighting with the shadows of false hopes raised by their own perverted imagination Moreover, there seems to be a secret feeling of irritation working on their brains to find that the Mahasabha did not walk in the trap in which they got themselves voluntarily caught and should have refused to keep company with them there.

(3) "But by Direct Action' the Hindu Mahasabha means resistance to aggression offered in such a wise as to inflict a deterrent punishment on the wrong doer to make the aggressor suffer more in the longrun than their own forces It never contributed to the general superstition which

disposal under a given set of circumstances.

(4). Viewed from this correct perspective of all the demands forwarded by the Madura resolution those which refer to the fundamental changes in the Indian constitution were obviously the most inconvenient to form immediate issue on which a movement of 'Direct Action' as defined above could be launched under the present circumstances. Take for example the demand that equal co-partnership in the Indo-British Commonwealth should be granted within a year after the cessation of the war The Government made a promise in response to this demand that such a co-partnership would be granted, but they refused to bind themselves by any time limit. Would the Hindu Mahasabha have been well advised to take up this issue immediately in hand here and now and to launch an All-India Campaign of sending thousands on thousands of Hindusanghatanists to brave imprisonment and to pay lacs upon lacs of Rupees as fine to the Government,—and all this merely to demand a promise that equal co-partnership will be granted within one year after the cessation of the war Even

supposing that after such an enormous cost to us we succeeded in Squeezing out say after a year a promise to this effect from the Government could it be more than a promise ? Do we not know what mere promises mean in politics and how they are not worth a moment's purchase even in international sphere of truces and treaties between all powerful nations. Then again what certainty there is-as to how long the war is likely to last Even the best of the German and the English Statesmen differ in their forecast and put down the duration of the war from some three year's right up to some thirty years' term ? Are we to continue and is any party whatsoever in India is in a position to continue to send thousands on thousands to jail and to continue to face untold and unforeseen sacrifices year in and year out till it suits Europe to end this war after some three to thirty years ? And to undergo all this enormous loss for the fun of securing a promise ?—that within one year after the cessation of such a long drawn war, equal co-partnership should be granted to us Under the British aegis ' ! As a policy it would have been stupid as a strategy suicidal ! ! !

fancies that going forward must always be an act of bravery or falling backward of cowardice. If your forces, while marching on, find themselves suddenly on the point of a dangerous precipice, it cannot be an act of bravery but of criminal foolhardiness to persist still in going forward and furl them down into an abysmal depth of destruction. while you are waiting for a frontal attack if you find all of a sudden that an hostile force appears on your rear to attack you, does not bravery consist in suddenly taking a round about turn in falling back and returning the attack? Or does it consist in still maintaining your frontal stand simply for the boorish fear that such a falling back will be stigmatised by some fools or knaves as an act of cowardice? The first principle in politics as well as in warfare lays it down that consistency is to be judged in relation to the ultimate goal and not in relation to the movements and manoeuvres. These are truisms. But the public sense and view have been blurred to such an extent by the fantastic exhibitions of the socalled Gandhist 'Technic' during a couple of decades in the past that even such political truism require to be retaught as original truths!

'Although the Hindu Mahasabhaits understood by 'Direct Action' such a practical campaign of resistance as would enable them to bring to bear the greatest possible pressure on the anti-Hindu forces they have to combat with the least possible damage to their own forces, still they never deceived themselves by forgetting that any struggle for freedom against such odds must incur unmeasured sufferings and unstinted sacrifice Hundreds of them never flinched to brave not only jails but even gallows whenever it was inevitably indispensible in fighting out the defensive struggle But they would brave it all not because self-torture was meritorious in itself but because it is found unavoidable Their objective was and must always be to cripple the aggressor as effectively as possible Such a campaign of resistance requires necessarily a careful calculation of our own forces as well as the forces of repression they are likely to face, an opportune timing of the campaign the choosing of those issues only which would enthuse the required amount of inspiration fervour and readiness to sacrifice, in the public mind and which at the same time are more likely to be won with greatest certainty with the means and weapons at our

'And what greater pressure can any of the puny efforts of the part of Indians, Congressites or others, bring to bear on international political situation than the mighty Mars is already exercising on the battlefields in Europe? Is it not better to wait till Fate casts her final decisive die and we can see again where and how we ourselves and others do exactly stand?

(5) "Consequently the All India Committee of the Hindu Mahasabha took the only sensible and far-sighted course which could be taken under the circumstances in the best interests of Hindudom and decided that in view of the dangerous and rapid approach of the war towards both the Eastern and Western frontiers of our land from outside and the anti-Hindu Moslem riots threatening peace and order throughout India inside the country, "Direct Action" in connection with the constitutional demands which formed All–India issues and must be carried on an All-India scale, should be postponed, at any rate till the end of the war. When we are in a position to know exactly where we stand and where England stands along with other nations on the map of the world when it

emerges out of this crucible of a world battlefield then only a tangible qestion of constitutional framing can really arise and we shall be in a position to test the sincerity of the promises made by the Government regarding the equal co-partnership That will be the right and most effective time for us to exercise whatever pressure we are able to bring to bear upon the Government by resorting, if necessary, to a campaign of civil resistance or even otherwise.

(6) So far as the question of combating immediate issues is concerned the Calcutta resolution does not only sanction such struggles but the Hindu Mahasabhaits have already been launching them wherever necessary and combating all such anti-Hindu activities throughout India to the best of their ability and means down to this day Leaving aside the Nizam Civil Resistance campaign take only their efforts and sacrifices during the last twelve months or so into consideration Who came forward to defend the Hindus in Sindh when they were attacked by Moslem fanaticism during the recent riots all over that province but the Hindu anghatanists and

Hindusabhaits there ? Several of the leaders of our Hindu party in Sindh had to face externment, internment, imprisonment and had even to risk and lay down their lives. Who safeguarded Hindu interests in the Census campaign all over India ? Not the Congress ! It is the Hindusabhaits who had to undergo, especially in Bengal and Behar, even persecutions and prosecutions on that account. Wherever the anti-Hindu fanaticism indulged in terrible orgies of murder, arson, forcible conversion and plunder on a mass-scale during the last twelve months, whether at Dacca or from villeges to villages in Eastern Bengal or at Ahamadabad or during the riots at Madura, Behar Sherif or Bombay etc. etc.—was it not the Hindusabhaits rank and file who came forward to bear the brunt of the struggle in resisting the anti-Hindu onslaught in exercise of the legitimate and legal right of self-defence and protected Hindu hearths and homes, Hindu life and property, Hindu religion and honour ? During the last twelve months only, hundreds of Hindusabhaits have been on this account stabbed, hundreds have laid down their lives, thousands have been imprisoned. They rescued thousands of Hindus, organised Hindu

realiefs, offered free legal help to thousands of Hindu accused. Who again have struggled to voice forth every Hindu grievance and to get it removed from the local questions of the music and the mosque etc., etc., right up to such national questions as the preposterous proposal to cut up our Hindusthan into a dozen pakisthans ? Not the Congress ! The Congress has not passed even a single official resolution to condemn pakisthan in unequivocal terms It was the Hindu Mahasabha alone which has stirred up whole Hindudom and put forth a determined opposition to each and every question detrimental to Hindu interests It has roused up the Hindu people from one end of the country to the other with a supreme sense of self-consciousness, solidarity, self-reliance and high National aspiration What is this all if not ' Direct Action resisting all anti Hindu aggression with all legitimate means at our disposal ?

(7) "And above all, if the Hindu Mahasasabha could not *take* up some *still larger anti* Hindu issues in hand and combat them just now, —the responsibility of it cannot lie on those Hindu Sanghatanists who struggle and suffer so much under

scheme in such wise without let and hinderance as to give a fillip to the activities of the Moslem League for a speedy realisation of the Moslem dream of having a Pakisthani Moslem State in Assam.

"The Western and North-Western Frontiers of Hindusthan have already been converted into Moslem majority provinces right from Sindh to Kashmere and if now Eastern Bengal and Assam are allowed to be converted together into a Moslem majority province on our Western Frontier also, our Mother Land cannot but be hemmed in on both the Eastern and Western frontiers by the forces of pakisthan threatening to prove as a standing menace to the security, freedom and integrity of Hindudom as a whole

"Nevertheless, fortunately for us Hindus so for as our numerical strength in Assam is concerned, it is not too late to mend even now. If the Hindus bestir themselves all over India in time and the Hindas in Assam in particular, offer a determined opposition to the

Land-Development scheme as it is being executed at present, the evil can still be checked

"Fortunately again, the remedy too is at hand If without losing a single moment the Hindus in Assam set up an agitation against the anti-Hindu administration of the Land-Development scheme and in fact against the act itself under the standard of the Hindu Mahasabha they are sure to save themselves from the dire effects of the systematic Moslem colonisation of this Hindu province The ancient and the glorious past of the Hindus in Assam, the home of the Ahoms, and the valorous deeds with which their ancestors have enriched the Hindu history in general have endeared their province to Hindudom as a whole as a place of religious and patriotic pilgrimage It will be a woeful day for all Hindudom if the Hindu standard gets lowered in Assam and the Hindu majority there is converted into a despicable minority ! No ! Assam must never be allowed to be a Moslem

the Hindu Flag but on those millions of do nothing Hindus who still keep sitting on the fence unconcerned and more so on those thousands of Hindus who have never hesitated even to betray the Hindu cause and to dub this act of National crime as a Congressite virtue"

24-6-1941.

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Hindu Assam in Danger

"I wish to draw the pointed attention of Hindudom in general and Hindus in Assam in particular to the serious danger that is threatening to reduce the majority strength of Hindus in Assam and convert it into a Moslem majority province. A deep laid design to increase the Moslem population in Assam by colonising it by Moslem immigrants from Bengal and other provinces was put into operation years ago and has since been systematically and very effectively carried out. A Land-development scheme Act was passed by the Legislature to help this policy and it is to be noted that during the period the Congress Government was in power in that province,

even that Congress Ministry, composed by Hindu Ministers elected by Hindu voters to represent their interests, refused to stop the inroads of Moslem Colonists from outside provinces into Assam in spite of the vigorous protest of the Hindu Mahasabhaits who pointed out time and again how it was made impossible for Hindu colonists to take equal advantage of the act In several cases the organised aggression on the part of the Moslems endangered the life and property of the Hindu colonists so as to make it impossible for them to live with security in the areas set apart for colonisation and even the Congress Ministry afforded no protection to those Hindus against the Moslem terrorisation Later on still more preposterous policy was pursued by the leaders of the Forward Block Congressites who enabled the Moslems to form the so called 'Coalition Ministry in Assam and invested the very leader of the Moslem League in Assam with the powers of the Prime-Minister It is this Government led by the leader of the Moslem League that is at present ruling over Assam and executing the Land-Development

province ! And it can still be saved for Hindudom if but the following three steps are immediately taken by the Hindus in Assam to begin with —

(1). Firstly, let the Assami Hindus free themselves from the mental slavery to the Congressite creed and organization. Because the Congress cannot as the result of is fundamental creed and will not as a result of the Gandhistic grip that holds the organization tightly clutched today, fight in defence of the rights of the Hindus as Hindus. Is it not true that some of the leaders of the Congress as well as its Forward Block defended their betrayal of the Hindu cause in this respect by asserting openly that it mattered not to them whether the colonists in Assam were Hindus or Moslems so long they were Indians in general ? They forgot all the while that even from the point of the integrity of the Indian Nation a Moslemised Assam could not but be a standing menace to the Indian state and would not fail to declare itself a part of the Pakishthan

owing no allegiance to your India which to the Pakisthanis must ever seem as a hated Kaffirsthan A Hindu province alone can stand in life in death pledged for ever to the integrity of India as a Nation and a State Then again what does it matter to the Hindus if you call a province an Indian one or an Abbysinian one if their hearths and homes, the life and the property and the honour of Hindudom stand in it ever exposed to such murderous orgies of Moslem fanaticism as they have been subjected to time and again in Eastern Bengal as the result of the Moslemisation of that province ? Consequently if the Hindus in Assam want to save themselves from this catastrophe which is sure to engulf them tomorrow if they are reduced to minority there, they should try to save themselves now and today from this curse of Pseudo Nationalism of the the Congress creed and policy

2 Secondly, the Hindus in Assam should all rally round the Mahasabha which alone of all organizations in India foresaw and

raised its voice against this impending calamity and which alone can openly and uncompromisingly defend the casue of the Hindus in Assam and extend to them the active support of the Hindu Sanghatanist world all over India. After all even today the Hindus are in majority in Assam If but the Hindu electorate there takes up a solemn plegde not to cast a single vote for a Congress candidate to the Legislatures and vote only for a Hindu candidate who stands on a clear cut Hindu Sanghatanist ticket pledging himself to safeguard and promote Hindu interests alone,—then before long the Hindus in Assam will come to weild Governmental powers under the lead of Hindu Sanghatanist Ministry pledged to defend their cause openly and will be in a position to scrap up this odious scheme and afford every legitimate protection and facility to Hindu colonists in general and the socalled 'Aborginal Hindus' in the hilly districts round about in particular to settle and colonise the unpopulated area which in fact ought to have been ear-marked for the latter alone to settle and cultivate.

8 Thirdly, after developing as rapidly as possible the organization of the Provincial Hindusabha in Assam its Hindu leaders should frame and put into immediate execution a scheme which would attract the Hindu hill tribes in and around Assam as well as the intellectual and industrious Hindu agriculturists from adjoining provinces to settle on and cultivate those areas in Assam which are opened out for colonization Under the present circumstances no one demands that there should be any unjustifiable ban on the non Hindus with a view to exclude them altogether All that we can claim is equal opportunity, equal facilities, and equal protection should be extended to the Hindus with others But we never forget that even when that is done it will depend entirely on the promptness and on the organised preparedness on the part of the Hindus whether they succeed in being the first in the field and occupy the land before any other competitor steps in The Hindus must remember in this case as well as in so many other respects that simply weeping and wailing over grievances inflicted upon them by others

cannot by itself save them They must so organize themselves as to be able to defeat all machinations against them by resorting to counter machinations. The Hindus must be able to defeat their adversaries by fighting them out in their own weapons.

"If the Hindus in Assam backed up by the Hindu Sanghatanists all over India follow up the policy chalked out above which is on the whole as easy to execute as it is bound to be effective in yielding the results expected of it, they would soon find the Hindu majority in Assam today is not only maintained but gets rapidly augmented by leaps and bounds"

8 July 1941

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Central Executive Expanded

The following Telegram was sent by Barrister V D. Savarker, the President of the Hindu Mahasabha to (1) General Wavell, the Commander in-Chief, and (2). the Viceroy of India on the 18th instant.

Your Excellency's Announcement Defence Committees With Its Personnel Is Welcome Hindumahasabha Views With Special Satisfaction Appointment Of Messers Kalikar and Jamnadas Mehta

18 July-41

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BREACH EFFECTED IN THE CENTRAL CITADEL OF BUREAUCRACY

"The anouncement of the Expansion of the Executive Council, the constitution of the National Defence Council and the Defence Advisory Committee constitute together a step in the right direction But as usual this step is so belated and so halting that it cannot dissipate the bitterness felt by patriotic parties in India that she should still continue to be satisfied with occup ing no better status than the hated one of Depend ency Even this war has not opened the eyes of Britain to the need that India should be granted at least equal co-partnership in the Indo British Commonwealth Secondly,

she is bound to weigh like a millstone round the British neck rendering both of them liable to be overtaken by a still more formidable political disaster than what the war at its present stage threatens to prove

"Nevertheless if these annoucements are meant to pave the way for further and rapid developments of constitutional progress on the lines indicated above, they are welcome to that extent In any case the fullest advantage must be taken of this breach effected in the stronghold of the central citadel of British bureaucracy under the pressure of our agitation The Government pretended, because it suited them, that no constitutional advance was possible unless and until the Congress and the Moslem League made a united demand. But this announcement proves that the Government have suddenly discovered that the Congress and the Moslem League do but represent parties and do not solely represent the Indian Nation as a whole as well as the fact that the mole hill of the want of agreement

among all parties is not as insurmountable as a mountain. If the Government can effect these constitutional changes which they claim to be far reaching, in spite of lack of general agreement among all parties and in the teeth of the non-cooperation on the part of the Congress and the Moslem League, they can then no longer trot out that excuse for not effecting further political reforms as demanded by the Hindu Mahasabha and the non party Leaders' Conference

"So far as the personnel is concerned I am glad to say that leaders like Barrister Jamnadas Mehta, Mr Kalikar, Dr Raghavendrarao, Lokanayak Aney, Sir Jwāla Prāsad Shrivastav, Mr Ramrao Deshmukh, Rao Bahadur M. C Rajah and Lala Ramsarandas are there and they possess the confidence of the Hindu public in general and the Hindu Mahasabha in particular

"I regret, however, to say, that, although the proportion of the Hindus on the Defence Advisory Committee is more or

less just, it is unjustifiably less than the population strength of the Hindus on the Executive Council and the Defence Council. It is bound to be resented. I think the Sikh community should also be associated with the Executive Council and its representatives should be in addition to those already chosen."

22 July 41

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NOMINATE A SIKH LEADER

TO, HIS EXCELLENCY VICEROY
INDIA SIMLA

PLEASE NOMINATE SOME SIKH LEADER POSSESSING THEIR GENERAL CONFIDENCE ON THE EXECUTIVE COUNCIL.

Savarkar President Mahasabha.

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'Support to Dr. Amedkar's claim'

Veer Savarkarji says,

"As I was recently touring through Maharashtra I was more or less out of regular

boy will be looked down for forgetting is overlooked or deliberately outlawed by the wisest of the political writers and thinkers day in and day out The press and the platform in India and in Briton are repeating parrotlike that the Hindus and the Moslems form 'The two Majorities or that the Congress and the League are 'The two Major Parties' or that there are 'Two major Organizations' in India. It seems that in India not only politics but even arithmetic has gone awry and all mathematics mad

"In the interests of clarity of political thought it must therefore be emphasised that the Hindus alone are in majority in India and consequently the Moslems cannot but be a minority community in relation to the Hindus. As there can never be two majorities at one and the same time in relation to each other anywhere in the world, it is absurd to talk of the Two Majorities' in India This phrase was coined by the Moslems knowing full well that it was an arithmetical absurdity and the British Government who had their own axe to grind acquiesced in it The Moslems who have to sell their second-hand goods at the highest bidder

by hawking about these catchphrases sought by their constant references to 'The two Majorities' to insinuate and inculcate the idea that Hindus and Moslems in India stood on equal footing as two equal Nations or peoples, both in political importance and in numerical strength. It was obviously meant to introduce and justify the over bearing claim on the part of the Moslems of fifty percent of representation in the Legislatures and Services. But no amount of casuistry can twist arithmetic and the fact remains that in India, the Hindus alone constitute the one and only majority and at that an overwhelming one.

"The same fallacy vitiates the two other phrases, now so recklessly used even by the British Press and British Statesmen when they mention that the Congress and the League form 'The two major parties' or 'The two major Organizations' in India. If by a party is meant the Legislative parties, then the elected strength of the Congress in the Legislatures is so overwhelmingly larger than the Moslem League's that the Congress alone can be called the only major party while the Moslem

League is almost nowhere even as an influential minority in the Legislatures in relation to the Congress. The Congress also owing to its suicidal failure to represent the interests of the Hindu electorate is very likely to get itself reduced into a minor party in near future leaving the Hindu Sanghatanist party alone as the only one major party in India.

'But, if, by 'A major Organization' or A major Party' it is meant the organization that represents the interests of the major community in India then it is neither the Congress nor the League that can lay any claim to that status. The Hindu Mahasabha alone which is the only accrediated and the most outstanding organization representing the political, cultural economical and such other interests of the Hindus who constitute the only majority in India must be recognised as a real and the only major organization and the major party in the political field in India today.

"The Hindu Sanghatanist press and platform which has also been unwarily using

these crafty catchwords should henceforth cease to commit that error and should emphasise the fact that as it is an arithmetical absurdity to talk of two majorities in relation to each other in any country at any given time, the Hindus alone are the only Majority in India and consequently all others cannot but be minorities in relation to it. Even as a party it could be demonstratively proved that the Hindu Mahasabha even today stands superior, both in the numerical as well as the organizational strength, to the Moslem League which, consequently, occupies but a third rank in the Indian party organizations.

12 August 41

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Anglo-American War-Aims & India

The following Cablegram is sent by Barrister V. D Savarkar, the President of the Hindu Mahassbha, to Mr. Roosevelt, the President of United States of America—

"As the President of the Hindu Mahasabha, The All India Hindu Body, I exhort you to declare explicitly if the Anglo-American announcment of

war-aims covers the case of India and whether America guarantees the full political freedom of India within a year after the end of this war If America fails to do that, India cannot but construe this declaration as another stunt like the war aims of the last Anglo-German War meant only to camouflage the Imperialistic aggressions of those who have Empires against those who have them not and are to win them

Sd —SAVARKAR, President Hindu Mahasabha.
20 Aug 41

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The Forward Bloc head foreign to Mahasabha Foreign Policy

'I regret to hear, rather late that our esteemed patriot Babu Sharatchandra Bose should have met with a serious accident while reading my message to President Roosevelt which, it is reported took him 'Almost breathless and left stunned Will some one in Bengal oblige him by reading out to him the latter half of the message once again which says 'Otherwise India cannot but construe this declaration as another stunt like the war-aims of the last Ango-German war meant only to camouflage

the Imperialistic aggression of those who have Empires, against those who have them not and are out to win them'? I do hope that at a second reading of the message Sharatbabu may recover from this serious shock and realise, in a sensible mood, that there is a difference between demanding an explanation of a deplomatic statement with a view to expose its underlying casuistry and political hypocrisy and expecting any help from its fulfilment. Instead of depending upon any other Nation for securing Political Freedom of India, the message does actually serve as a serious warning to the Backward, Forward and all other Blocks and their heads in the Congress camp from depending on the Democratic professions of not only the British, the American but even of the Russian Messiahs who proclaim that they are out with the sole mission of Making the world safe for Democracy from military aggression.

"Because it is in fact the Congress which has on this point little to teach and much to learn from the Hindu Mahasabha Has Babu Sharatchandraji forgotten that it was the Congress which had sent, not very long ago, at enormous cost

its shining lights including Shrimati Sarojini Naidu to America to illumine the public opinion there regarding Indian grievances with a view to secure American sympathy? Does he know that of all political bodies in India the Hindu Mahasabha alone had the courage and the straight-forwardness 'to call a spade a spade' in connection with the war aims of all the belligerents on both sides? Witness, for example, the resolution passed by the Working Committee of the Hindu Mahasabha on the 19th November, 1939 which says This meeting wishes to emphasise the fact that while Gandhiji the *de-facto* dictator of the Congress was proclaiming in a flattering mood to the effect that he was not thinking of Indian Independence then but was chiefly concerned with the safety of England and France and proposed to offer them unconditional help in this their crusade to save Democracy in the world, when Pandit Nehruji was calling upon India to support these great democracies in the holy war they were carrying on against Imperialistic aggression on Poland and other free nations and while the leaders of the Forward Block the Communists and other parties too were swearing by the anti Imperialistic innocence free from all political creed

on the part of Poland and Russia, the Hindu Mahasabha was about the only organised political body in India which was hold and farsighted enough to give the correct lead to the country and to the Congress itself in ascertaining the real motives and objectives of the belligerents by asserting through its Working Committee's Resolution on the 10th September, 1939, that none of the Belligerent powers in Europe whether England, Germany, Poland, France or Russia had been actuated by any moral democratic or altruistic consideration apart from its own self-interest and self-agrandisement. Nor does the recent Statement issued by H. E the Viceroy or the speech of the Secretary of State for India in the Parliament serve to disprove or even camouflage this real objective That is why Herr Hitler when asked by Mr. Chamberlain to free Poland asked the latter in return to free 'India first' and retorted that if the problem of minority was delaying England in India, then the same problem delayed Germany in Poland Consequently, the Working Committee opines that India is not bound on any altruistic grounds to extend, as H. E the Viceroy expects her to do in his statement any 'Moral and Material co-operation,

to the British Government in this war– beyond what the self-defence and self interest of our Nation may demand'

'Let alone the outsider,' the Hindu Mahasabha never depended on or cared for the swollen-headed Indian Moslem too It never whined the Gandhist cry that there could be no Swarajya for India unless and until the Moslems were pleased to join hand with the Hindus. Nor did it ever offer Blank Cheques or entered into any pusillanimous pacts with the Leaguers as the Forward Bloc had done in the Calcutta Corporation affair'

20 Aug 41

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' Churchill tears off the Mask. '

' The cable which I had sent to President Roosevelt & which was reported to have been broadcast in America, Germany and other belligerent Nations from their respective Radio stations throughout the world has no doubt proved one of the telling factors which compelled Mr Churchill to tear off with his own hand, the mask of vague platitudes under

which the Anglo-American announcement of War-aims was deliberately camouflaged He has now told all the world; with blunt candour that the Anglo—American announcement was only meant by Mr. Churchill at any rate, to restore Sovereignty and Democracy to countries fallen victims to Nazi aggression alone and not to those countries like India and others in Asia or Africa as was supposed by some, which have been victimized to British aggressions.

"It is, however, no news to the Hindu Mahasabha at any rate which had warned all parties concerned, on the very eve of the break out of the war, that no belligerent nation, not even Russia, was out on any altruistic mission of restoring Freedom or Democraoy to others but that each one of those Nations was out to serve its own selfish aggrandizement or interest

"It remains now to be seen if President Roosevelt contradicts the interpretation Mr Churchill has put on the Anglo-American announcement or acquiesces in it In either case,

Mr Churchill's statement has made it well nigh impossible for President Roosevelt to keep quiet on this point As the President of a great Republic he must speak out his mind Silence on his part now cannot but mean that the President of the United States of America was there to play or not to play even the second fiddle to the Dictates of Mr Churchill."

11 Sept 41

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Will Roosevelt Contradict--

Cable-gram to English & American Press

Barrister V D Savarkar the President of the Hindu Mahasabha has sent the following Cablegram to the Editor 'Manchester Guardian' of London and to the American press

"Hindu Mahasabha, The All-India Hindu organization thinks it was well that Mr Churchill was compelled to tear off the altruistic mask camouflaging Anglo-American War-aims with his own hands and forestall President Roosevelt by declaring that the War-aims were to fight all aggressions but British one and to emancipate all countries but India. Will President Roosevelt now

dare to contradict Mr. Churchill's interpretation or play a second fiddle to Mr. Churchill's dictation by word or silence "

22 Sept. 1941.

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The Congressite Charkha-Flag & The Pan-Hindu Flag.

The Hindusabhaits from Shimoga (Mysore) reported to President Veer Savarkarji that when they recently attended, on invitation, with their Pan-Hindu Flags, a Ganpati procession led by the Congressites, they (the Congressites) objected furiously to the unfurling of the Pan-Hindu Flag and insisted that they would tolerate no other but the socalled National Flag meaning of course thereby the Congressite Charkha-Flag.

It was also known that attempts were being made from time to time at several places to hoist this Charkha-Flag on Cultural,

Philanthropic, or Educational institutions conducted entirely by Hindu Religious Associations, such as the Sanatan Colleges etc Hindu Festival Committees *and even on Hindu Temples !*

As Hindusabhaits from several places have been asking what definite attitude should be taken with regard to this question, the President Veer Savarkarji sent a reply to Shimoga people clearing up the point

The reply being meant to serve as a guidance to the Hindu public in general all over India, we are quoting below some excerpts from it—

"So far as the flag question is concerned, the Hindus knows no other flag representing Hindudom as a whole than the Kundalini Kripanankit Mahasabha flag with the 'Om and the Swastik the most ancient symbols of the Hindu Race and Policy coming down from age to age and honoured throughout Hindusthan It is actually sanctioned and owned

by millions on millions of Hindus today from Hardwar to Rameshwaram and flies aloft on every Hindusabha branch office at thousands of centres. Therefore, any place or function where this Pan-Hindu flag is not honoured should be boycotted by the Hindusanghatanists at any rate.

"We may tolerate or even associate with any other flag along its side But if any flag shows hostility towards us, we should disown it there and then, even if it chooses to call itself a National Flag

The Moslems have disowned this Congressite Charkha-flag. They hate it even though some Congressite-Hindus call it a National Flag and beg up the Moslems to call it a Nanional Flag."

Nor does it represent Hindus as Hindus.!

Then what Nation does it represent?

The Charkha-Flag in particular may very well represent a Khadi-Bhandar, but the Charkha can never symbolise and represent the

spirit of the proud and ancient Nation like the Hindus !

Nevertheless, those who like it may stand by it !

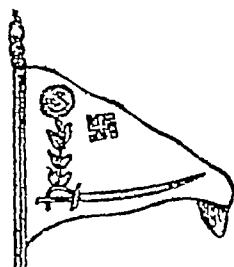
But we Hindusanghatanists cannot but rally round and defend the—honour of our ancient Hindu Flag

(2) But so far as Hindu Religious festivals are concerned, the Hindu Flag alone, along with other religious Flags of different Hindu Religious Schools, must be the only flag which should be hoisted and honoured. The Hindus should never allow the Congressite Charkha Flag to trespass at all, even in the Hindu Religious or Cultural festivities *And so far as Hindu Temples are concerned, it should in no case be hoisted on them*

Those who like the socalled National Flag should use it to their hearts content wherever they alone are concerned We bear no special hostility to it but they must not thrust it on the Hindu Race inspite of

its will If they dare, let them first hoist the Charkha-Flag on Mosques or at Moslem Religious functions or processions to prove its National charactar. So long as they do not dare to do even this much, what right have they to thrust it on Hindus in their Religious, Racial or Political Hindu functions? The Hindusanghatanists at any rate must oppose any such attempt in their function.

We may tolerate its presence if it is found to fly in an amicable and allied spirit with our Pan-Hindu flag in political sphere alone. But even there we should never allow it to fly in hostility towards the Pan-Hindu Flag."

22 Sept. 1941.

Veer Savarkarji's

Whirl Wind Propaganda

Part II

Propagandistic tours & important interviews

—◊—

EXTRACTS FROM THE DIARY

OF

BR. V. D. SAVARKAR

PRESIDENT HINDU MAHASABHA

From 1-12-1937
To 1-10-41

EXTRACTS FROM THE DIARY

OF

Br V D Savarkar, President Hindu Mahasabha

Propagandistic Tours & Important Interviews

From 1-12 1937 to 1 10 1941

Nagpur (C. P.)

11 12 37 —8-40 A M. Cordial Reception at Nagpur Station. 9-30 A M Address given by the City Municipality Nearly 5000 people were addressed by Br Sawarkar 2-30 P M Visit to the quarters of untouchables Br Savarkar drank a cup of water in one of the houses at the hands of socalled untouchables publicly to demonstrate that he believed in no caste by birth. 3 45 p m Meeting of Women in the Sewa Sadan 4 30 p. m Visit given to the Sharada literary Club. 5 15 p. m. A visit to ' Anath Vidyarthi Graha ' 5 30 p m " Friends Union was' paid a visit 6-15 p. m Public function of Reception and welcome Br Ramrao Deshmukh Public Works Minister to Government of C P was in the chair Nearly 20 000 people were addressed by Barrister V D Savarkar

12-12-37:—8-0 a m. Br. Savarkar made an introductory speech at the opening of the ' Marathi Literary Conference " Dr. N. B. Khare, Premier was present on the occasion. Br. Savarkar referred to the " Lingua Franca " of India & the Reform in Nagari Script. 11-0 a. m Meeting of the " Cow Protection Society. " 4-0 p. m. A visit was given to another locality of socalled untouchables. Here also Br. Savarkar drank water with the socalled untouchables, 4-30 p m to 6-30 p m Visit given to the Rashtriya Swayamshevak Sangh Nagpur being the source of this Nation–Wide organization, there was a Grand Reception and the Speech made by Veer Savarkar was unique. Some 5000 people attended.

UMARED (C P.)

13-12-37:—9–15 a. m. A public Meeting of Women. 10-15 a m. General public Function in the honour of Br, Savarkar. An audience consisting of 8,000 Hindus was present.

NAGPUR

13-12-37:—Visits given to the following Institutions—" Maharashtra Office ", " People's School ", " City College ", " Hindu Girl's School ".

' Dadibhai Hindu Girls' School ", " Saraswati Mandir ", " Savadhan Office " Visits also to the Charmakar (Shoe Makers') Sangha and the locality of the socalled untouchables. Water accepted and drunk by Br Savarkar in the public meeting 6-15 p m to 8-0 p m Public Meeting on behalf of Nagpur Hindu Sabha Shri Rajabali Chitanvis was in the chair Nearly 35,000 Hindus who were present, were addressed by Br Savarkar 8 30 p m *Lecture* on " *The Repeal of the Arms* Act and Military training " on behalf of the ' Students Union ' of Nagpur

ARAVI (C P)

14-12-37 —9 45 a. m Reception at Aravi 10 15 a m Public Meeting of Reception in the honour of Veer Savarkar Br Savarkar made a speech before an audience of 8,000 Br Savarkar visited " The General Library " and ' The Mahila Samaj " 1-30 p m Visit given to the R S S Branch Nearly 5,000 men and women were present to hear Br Savarkar s Speech 4 30 p. m to 6 0 p. m Br Savarkar was given a rousing reception and taken into a grand procession through the prominent parts of Vardha. 6 30 p m The public function in honour of Veer Savarkar Br Savarkar

spoke before an audience of 25,000 on the Role of Hindu Maha Sabha. 8-30 p m A visit was given to the " Harijan Boarding. "

DEVALI

15-12-37—9-0 a. m. Public Reception on a big scale. An Address was given to Br Savarkar on behalf of the Municipality. (Then back to Wardha.)

WARDHA.

15-12-37.—2-30 p. m. Visit given to the bar-room " Rashtra Seva Samiti " (National Organization of women) was also paid a visit 4-30 p. m. Visit to the R. S S. Branch Wardha. Br Savarker spoke on his favourite subject of " Military Training. " 6-0 p. m. Public Meeting on behalf of the Wardha Hindu Sabha. An audience of nearly 30,000 heard the speech of the President elect Hindu Maha Sabha, Karnavati (Ahamanabad) 10-0 p. m. Departure for CHANDA On his way he was garlanded & honoured at Hinganghat, Nagar & Wardh.

CHANDA.

16-12-39:—8-0 a m Public meeting in honour of Br. Savarkar Nearly 18,000 Hindus took part in the function and heard the message of the

Nation's chosen Leader Sjt. Balwantrao Deshmukh was in chair 10-15 a m Visit given to the quarters of socolled untouchables Br Savarkar, dined with these untouchable Hindu brethren 3-0 p m Visit given to the Bar-Room. 3 30 p m Visit paid to the " Mahila Sangha. " 4-0 p m Visit, to the R S S Branch Br Savarkar spoke in good terms about the work of the Sangha. 8-0 p. m A big public meeting was held on behalf of the Hindu Sabha, attended by 15 000 Hindus Br Savarkar, propounded the fundamentals of " Hindu Nationalism, "

Varoda (C. P)

17-12-37 -Arrival at Varoda & public Reception in the 'Savarkar Square" which was followed by the big public meeting held in honour of Veer Savarkar

Bhatana (C P)

17-12-37 12 Noon Public Meeting of Reception

Moolgaon

17-12-37 -4-0 p. m Public Meeting of Reception

Rajuri

17-12-37 -5 15 p m Public Meeting of Reception

Navargaon

17-12-37 -7 30 p m Public Meeting of Reception.

Talodi.

17–12–37:–8-30 p. m. Public Meeting of Reception

Brahmapuri

17-12-37-12-0 Midnight, Arrival at Brahmapuri.

18–12–37:–8-0 a m. Public Meeting of Reception in honour of Veer Savarkar.

Mouni

12–0 a. m. Arrival at Mouni & public reception

4–30 p. m. On his way Tumsal to Bhandara Br Savarkar was prevailed over by citizen of TUMSAL to stop there; public reception and speech.

Bhandara.

5-30 p. m Visit given to "Mahila Samaj' & R. Seva Samiti, The town looked as if it was enjoying the festival of lights owing to the myriad lamps lighted in the honour of Br. Savarkar, 6-15 p. m. Lecture on the ground of the R S S Branch, 5000 people were present. 6-45 p m to 8-30 p m Public meeting of Reception in honour of Br Savarkar. An audience of 15,000 heard the message of the Hero of the Hindus 10-30 p m Left for Raipur.

Raipur

19-12-37 —9-0 a. m Visit paid to the Maha-

rashtra Mandal 10 15 a m to 12-0 noon Public meeting of Reception convened by the local Hindu Sabha and Nava Yuvak Sangha An audience of 9,000 carried the message of Hindu consolidation after Veer Savarkar's speech 9 30 a m Speech on the R. S S ground

Bilaspur

5 15 p. m Prize distribution at the hands of Br Savarkar in the Municipal School 6 0 p. m Public meeting of Reception All citizens–Hindu Sabha & Arya Samaj participated Attended by 5 000 people 7 30 p. m Address given by the City Municipality Messrs Nehru & Rajendra Prasad were refused this honour in the near past. The address was given in a silver casket worth Rs 600

20 12-37 —7-0 a. m Visit given to the R. S S branch prior to the departure to Bombay Br Savarkar spoke on the work of the Sangha and its place in the consolidation of the Hindu Nation 9-0 a. m to 10 30 a. m Visits given to the 'Women's Association" & to the "Maharashtra Mandal ' 1 000 ladies were present for the lecture

Karnavati Ahamadabad Hindu Maha Sabha Session

29-19-37 -6-30 a. m. Grand Reception at the Station. Br. Savarkar was the President elect of the Session. 9-0 a. m. to 11-0 a m A big procession —The President's Procession was unique in as much as the local enthusiasm was roused spontaneously discarding a nervous Hindu mentality cultured for two decades and inspite of Congress opposition not less than 40,000 people participated in the procession as it passed through the capital of Gujarath 3 to 6 p. m. "Hindu Mahila Parishad". Attended by 3,000 ladies Br. Savarkar gave a lecture on the "place and work of women in the uplift of the Hindu Nation". 9-0 p m Visit given to Maharashtra Mandal. Speech of Br. Savarkar before the Maharatta audience in a place like Ahamadabad was unique of its kind some of the bold statements still ring in the ears of those who had the fortune to listen to it

Remark of the Speech of 31st December, 1937

30-12-37 —Morning. Meeting of the "Subjects

Committee" Afternoon Open Session of Hindu Maha Sabha "The Presidential Address is styled even now as the "Gist of the Gita-of Hindutva" by leaders like Bhai Parmanand

31-12-37 —Morning "Subjects committee's sitting"

KARNAVATI

31 12 37 — After Noon Open Session Complete political Independence of Hindusthan by all legitimate means became the part of new creed of H M Sabha 9 0 p m Speech in the 'Maharashtra Samaj"

1 1 38 —Morning Sitting of the Subjects' Committee Afternoon Open Session The concluding speech Br Savarkar exhorted the large audience of 15,000 to rally under the flag of the Maha Sabha for the uplift of the Hindu Nation

BARODA

22 1 38 to 4 1 38 'Marathi Sahitya Sammelan"

22-1-38: Presidential Speech of Br. Savarkar made extempore Stress was mainly laid on Bhasha-Shuddhi to keep Marathi undefiled, before an audience of 5,000

23-1-38 —Recpetio n by " Arya Samaj ". Speech by Br Savarkar before 8,000 Hindus

24-1-38:—Public Meeting in Honour of Br. Savarkar. Attended by 20,000 Hindus.

PANVEL (KOLABA)

30-1-38 —6-30 p. m. Grand meeting to Honour the chosen hero of Hindus, Veer Savarkar. Attended by 8,000 Hindus belonging to all shades of Political parties.

Br. Savarkar Paid Visits During The Day To Dhuta Papeshwar Medical Hall where Medicines are Given Gratis.

CHALISGAON

4-2-38.—5-0 a. m. Reception on the Station. 8-0 a m. Grand procession of tbe President 3-0 p m to 4-0 p. m. Visit given to the quarters of the reconverted Bhillas and Visit to the town-Library 4-30 p m. The socalled untouchables' quarters visited and meeting addressed Br. Savarkar Drank

a cup of water at the hands of untouchables 6 0 p m Nagar Sena Raksha Dal (City Militia) Lecture on "Military Training" 8 0 p m Public meeting on behalf of all parties to honour Veer Savarkar A purse of Rs. 600 was offered

HUSHANGABAD

5-2 38 -7 30 a. m. Veer Savarkar was taken in a grand Procession and at about 9 p. m. was honoured in City Library" before he started for Delhi

DELHI

6 2 38.-8-0 a. m A sea of humanity awaited the arrival or Veer Savarkar at the Station. He was taken in a procession Nearly 100,000 people took part in the procession Br Savarkar was as if enthroned in the hearts of millions in this Capital of Bhart 5-30 p. m Public meeting held in order to honour the President Nearly 30,000 Hindus attended it in order to hear the inspiring speech of Veer Savarkarji.

7 2 38 -Meeting of the Working Committee of the Hindu Mahasabha. 7-0 p m Visit given to the 'Maharashtra Mandal" and a speech delivered

Br. Savarkar was honoured by the Marathas living in the Capital.

8-2-38:– After Noon. Visits given to the Central Hindu School and Ramjas College. Br. Savarkar was given an address by the Central School. At both these places he spoke on the importance of "Military Training" 7-0 p. m. Visit paid to the Hindu College where he exhorted the students to be good soldiers.

NAGAR

13-2-30 –7-30 a. m. Reception at the Station 8-45 a. m. Meeting of General wel-come on behalf of Hindu Sabha, Arya Samaj and Congressites 10-15 a. m. Veer Sàvarkarji was taken in a big Procession. 12000 Hindus were present. 3-30 p m Discussion with prominent workers at Rao Saheb Bagde's house 5-0 p. m. Visit given to "Balak Mandir." 5-30 p m. Address given by the city Municipality. 6-0 p m. to 8-0 p m. Public meeting on behalf of the Hindu Sabha. 10,000 Hindus had gathered to hear President's Message

14-2 38 —8-0 a m. Visit to the R S S branch where he spoke in appreciation of the work the

Sangha is doing in creating solidarity amongst Hindus 9-15 a m Lecture on behalf of the "Literary Club" (Marathi) Then Veer Savarkar took tea at the residence of Rev Tilak Visits given to the Anath Vidyarthi Griha and the Friends of the Depressed League Br Savarkar spoke on his favourite subject of "Removing all barriers of castes amongst the Hindu Fold" 3-45 p m Visits to the "Ayurved Shala" 4 0 to 4-15 p m Visit given to "Nagar Society High School & Modern High School" The students of both the schools were advised to carry on movement against the "Arms Act" and to take to 'Military Training"

KOPARGAON

8-0 p m Public meeting in honour of Br Savarkar Br Jamnadas Metha, Sjt. G V Ketkar, Editor "Maratha' Poona, were present 5,000 Hindus attended the Function

BELAPUR

15-2 38 —Morning Arrival at Belapur 9 0 a m. Visit given to "Hanamant Vasati Graha' 10 0 a m Public meeting of Reception in the honour of Veer Savarkar

CAWNPORE

2-4-38:—5-0 p. m. Grand Reception on the station. 8-0 to 9-30 p m. Discussion with prominent Hindu Workers.

3-4-38 —8-0 to 9-0 a. m Visit to the R S S. Branch, then the party went to see the "Kattal Ghat". Br. Savarkar spoke about the hope & faith he puts in the work of Sangha. 5-0 to 6-0 p m "Address given by the city Municipality and just afterwards by the Sanatan-Dharma Mandal Br. Savarkar delivered a lecture, Sir Jwalaprasad Shri Vastav was in the chair Veer Savarkar delivered an inspiring speech on 'Memories of 1857'

4-4-38 —8-30 a m. Visit given to "Marwari" School and then DEPARTURE FOR FAIZABAD.

Faizabad.

4-4-38 —5 p m Reception on the station Br Savarkar was taken in Procession Advocate P M. Sapru Raja Mohan Maunjai, Advocate

Trilokinath and other prominent persons were present 6 15 p m Visit given to "Gurukul under the direction of Tyaganand 7-30 p m. to 9-0 p m Grand meeting of public welcome in honour of Veer Savarkar "Address" on behalf of citizens was given "Address" was also given by the Anachan Sanskrit Pathashala 10,000 Hindus were present to hear the message of Br Savarkar delivered under the presidentship of Babu Samanlal

Barabanki

5 4 38 —9 0 a m Br Savarkar was received by a great crowd on the station Adv Kanhaya lal Shukla Adv Bhuvaneshwar & others were present Public meeting held in the honour of Veer Savarkar 'Address" on behalf of citizens was given 5 000 Hindus were present Adv Kanhayalal Shukla was in the chair

LUCKNOW

4 30 p m After arriving by motor from Barabanki Br Savarkar was cordially received 5-30 p m Visit given to " Kanya Kubja College Exhorted

students to take to military training. 6-0 p. m. Veer Savarkar was taken in a grand processian which paced slowly through main streets of the city under arches specially raised. The streets were thronged with enthusiastic spectators, in addition to 40,000 Hindus who took part in the Procession enthusiastically cheering the Hindu Hero. 9-0 p. m. A big public meeting was arranged, when Br Savarkar was given an " Address " on behalf of the citizens & the " Maharashtra Mandal ". Raja Bahadur Tiloi was in chair and 30,000 Hindus were present to hear the stirring speech of Veer Savarkar.

6-4-39 –7-30 a. m. Visit given to " Maharashtra Mandal. "Dr. R. P Paranjape revered " Guru " of Br Savarkar graced the occasion by his presence. 1·30 p. m. Had a talk with prominent Workers. Acharya Narendra Deo, also exchanged thoughts with Br. Savarkar. 5-0 p m. " Address " given by the ' Municipality ". The chairman was a Muslim gentleman Mr. Chaudhari. 6-0 p.m Visit given to the memorable places in connection with the War of 1857. 6-30 p m " Address " given on behalf of the " Arya samaj ". 10,000 people were present, Anand Behari was in the Chair.

HASANGANJ

6 4-38 —8-30 p m " Address ' given on behalf of the Hasan Ganj citizens " 8,000 people were present

SHAHADGANJ

9 0 p m Reception on behalf of the Shahadganj Congress Committee Br Savarkar addressed an overcrowded meeting

AGRA

7-4 38 -6 30 p m Accorded a rousing reception at his arrival and taken in a big procession in the front of which the Hindu Flag was waving

7 4 38 -8-30 p m Public Meeting in the honour of Veer Savarkar was held when Laxmi Das Shakta was in chair ' Address" on behalf of the citizens was given in the meeting which was attended by 12,000 people who had come to hear the Hindu Maha Sabha Message

8-4 37 -9 0 a m Address was given by the District Hindu Sabha The Meeting was held in the Hindu Temple built after a successful tussle A pan Hindu Temple is in prospect in this town 0-30 p m Public meeting on behalf of the students

"Address" on behalf of the "Shuddhi Sabha" was given. 5,000 students & citizens were present. Babu Nathmal was in the chair. 7-30 p. m. A Public Meeting on behalf of the Arya Samajists was held in the honour of Veer Savarkar when Ganga Prassad Gupta was in the chair. Nearly 8000 people were present to hear the inspiring lecture of Veer Savarkar.

BOMBAY

15-4-38·-5-0 p m. The Presidential Speech of Br. Savarkar which was broadcast, "throw away pens and take up guns" was the gist of the message Br. M. R. Jayakar was the Chairman of the Reception Committee Nearly 20,000 men and women of all shades and opinions heard the inspiring message of Br. Savarkar.

17-4-38. 8-0 p. m The Concluding speech was delivered by Br. Savarkar.

Sholapur

18-4-38 —Br Savarkar attended the Annual Conference of the Democratic Swarajya Party. The Hydrabad problem was dealt with in a very emphatic speech by Savarkarji.

Poona

30-4-38 —Departure for Poona for the Hindu Yuvak Parishad in which Hydrabad Problem was further tackled In the Evening A Public lecture on behalf of the Hindu Maha Sabha Br Savarkar spoke before an audience of 10,000 on (What did the Hindu Sabha do?)

1 5 38 Morning A talk with Chaunde Maharaj on the "Mathura Cow Slaughter Problem 9 0 Night Speech of Br Savarkar on 1857" on behalf of Spring Lecture Series Tickets were issued for the entrances to the lecture Nearly 20,000 people still overcrowded the lecture grounds

2 5 38 —9 to 10 a m 'Down with the Arms Act" movement started Br Savarkar first addressed a big meeting in Shivaji Mandir Poona Hindu Youths took a grand lead against the Arms Act" A big protest procession was taken-in which nearly 6 000 youths took part under Br Savarkar's lead 11 a m Visit given to the Rifle Club in the Nootan Marathi Vidyalaya Poona 5 0 p m Visit paid to the Officers training camp of the R S S Speech by Br

Savarkar on the great Missions the Sangh represents. 5-30 p. m. Visit to the Maharashtra Mandal. 6-30 p. m Visit to the "Kesari Office" along with Kshatra Jagat Guruji. Kshatra Jagatguru was honoured by the Kesari Office 7-0 p m. Visit to the "Harijan Uplift Society." At night a large anti-caste dinner was held in which Br Savarkar took part.

PUNJAB TOUR (6th May to 17th May 1938)

6-5-38 –Night-Left by Frontier Mail for Lahore On his way Br Savarkar was honoured and garlanded on Ambala, Ludhiana, Jalandar and other stations Br Savarkar put up with Sir Gokulchand Narang.

8-5-38 –4-0 p m Arrival at Lahor Station. He was given a rousing reception and then taken in a very big procession. 40,000 Hindus took part in the procession as it passed through the capital of Punjab

9-5-38 –7-0 a m Visit given to the "Hindu Kesari Dal" & a speech delivered 30,000 people were present 8 to 9 a. m Visit to the D A V

ollege and High School In both the places Br Savarkar gave lectures The message was heard by 8,000 students Br Savarkar spoke on military training 9 15 a m Talk with the News paper representatives at the residence of Bhai Permanadji 4 45 p m Visit paid to "Maharashtra Mandal" 5-45 p m Garden Party on behalf of the "Young Men's Hindu Association" Address was also given to Br Savarkar 3,000 people were present to hear the speech of Br Savarkar 8-0 p m A big public meeting on behalf of the Hindu Maha Sabha 'Addresses' on behalf of citizens, Central Hindu Yuvak Sangha and Arya Samaj were given Nearly 30,000 Hindus attended the meeting to hear the lecture of the Mahratha leader Br Savarkar

10-5 38 —7 0 a. m Br Savarkar garlanded the statue of the 'Lion of Punjab" Lala Lajpat Rai A Meeting on behalf of the Arya Samaj was convened immediately when 'Addresses' were given to Br Savarkar by the socalled untouchables and Arya Samajists 8,000 people were present 9 15 a m A visit given to the Sanatan Dharma College 2,000

students heard Br Savarkar. 10-0 a. m. Visit paid to the Historic "Shahid Ganj" of the Sikhs. Address was given to Br. Savarkar Br. Savarkar in his speech referred to the heroic deeds of Sikh Warriors and exhorted the audience to emulate them

AMRITSAR

8-0 p. m. On his arrival Br Savarkar was taken in a big procession Not less than 40,000 people participated in the function

11-5-38 —7-0 a m. to 8-0 a m Hindu Flag was hoisted at the hands of Veer Savarkar in the Hindu Sabha College. Br Savarkar spoke on the immortal flame of Hindu spirit–the gerua flag. "Addresses" on behalf of Arya Samaj, Hindu Sabha. Central Hindu Yuvak-Sangha & Women Society, were given to Br Savarkar. 5,000 Hindus were present 10-0 a m Visit paid to the Golden Temple, of Sikhs, where he was honoured and given an "Address" by the Sikhs 30,00 Sikhs attended the imposing function and heard the inspiring lecture of Veer Savarkar. 5-30 p m Visit to the "Maharashtra Mandal" 6-00 p m. Visit given to the Laxmi Narayan Temple 7-15 p m The Chief public meeting 15,000 Hindus had gathered to hear the message of Br Savarkar, President

Hoshiarpur -

12 5-38 -9 0 a m On his arrival Br Savarkar was taken in a big procession 10 30 a m Visit given to the D A V College 1,000 students heard the lecture 5 0 to 6 0 p m A talk with local Hindu Workers 9-0 p m Public meeting Br Savarkar was given "addresses" by Hindu Sabha, Hindu Union, Hindu Yuvak Sangha & Sanatan Dharma 10 000 Hindus, were present for the important occasion to hear the lecture of Br Savarkar

13 5 38 -Before his departure for Ajmere Br Savarkar paid a visit to the Sadhu Ashram On the 14 5 38 he had a day of rest in the Hindu Maha Sabha Bhavan at Delhi

Ajmere

15 5 38 -8 a m On his arrival at about 8 a m he was taken in a large procession Not less than 10 000 people participated 1 30 p m Discussion with local workers 4 0 p m to 5 30 p m Visit given to the "Guru Dwar" of Sikhs

"Addresses" given on behalf of the Merchants' Association and Maharashtra Mandal. 7-0 p. m The main public meeting in which Br Savarkar was given "Addresses" by various Hindu Sabha branches. 12,000 Hindus were present to hear the message of the Hindu Maha Sabha President.

16-5-38 –After a short tea-party at Chand Karan Sharda, Br Savarkar left for Bombay On his way Br Savarkar was cordially received & honoured at Bewara station

Nasik

28-5-38 to 29-5-38.–Sitting of the Working Committee of the Hindu Maha Sabha 6-30 to 8-30 p. m A large meeting was addressed by Br. Savarkar. Nearly 8,000 Hindus attended the lecture 9-30 p m Talk with local workers

30-5-38:–Visit given to Seva Sadan

GWALIOR.

17-6-38 Rousing Reception was accorded to Br. Savarkar on his arrival at 3-15 and then he was taken in a ceremonial procession

17 6-39 – 6 15 p m The main public meeting was held when Br Savarkar gave a message to the large crowd. Nearly 9,000 people were present

18-6 39 –6-30 a m A big procession in the memory of Rani Laxmibai of 1857 Br Savarkar delivered an inspiring lecture on the unique past the woman-Warrior played in 1857 The vicinity of the Memorial tomb (Chattri) of Rani Laxmibai provided a proper background 1 30 p m Lecture before an audience of women 2,000 ladies attended the lecture 6–0 p m Meeting in public on behalf of the Sanatan Dharma Mandal and Yuvak Sangha when 'Addresses were given to Br Savarkar Br Savarkar spoke in reply before an audience of 5,000 9 30 p m A large meeting in the honour of Br Savarkar on behalf of all Hindutvanistha institutions 'Addresses were given in the meeting Some 10,000 Hindus had taken part to listen to Br Savarkar s speech

19-6-39 –Reception & welcome given to Br

Savarkar by the "Maharashtra Mandal". A branch of the Hindu Sabha was established 2000 Mahrattha Hindus were present. Then Br. Savarkar drove 70 miles in a car to garland the tomb (Samadhi) of Veer Tatya Tope the hero and Martyr of 1857.

BOMBAY

5-7-38:—Br. Savarkar spoke on " 1857 " in the Sundardas Medical College on behalf of the Maharashtra Mandal. Dr Dhavale President.

9-7-38 —Visit to the " Shraddhanand Ashram. "

10-7-38 —Br. Savarkar presided over the anunal Social gathering of "Pratod"–a Marathi weekly

DADAR

13-7-38 —Br. Savarkar delivered a lecture of " Lokamanya Tilak's Life " on the " Tilak Anniversary Day " The meeting was arranged by the Brahmin Seva Mandal, Dadar.

VILLE-PARLE.

14-7-38 —Br. Savarkar lectured on behalf of the

"Lokamanya Seva Sangha" on "Tilak Anniversary" Rs 50/-were collected then and there for Hydrabad Fund

" The Maharashtra provincial Hindu Sabha opened a fund in response to the appeal of the Hindu leaders in Nizam state to afford assistance to the defence of the Hindu accused and their distressed families Br Savarkar the president addressed a number of meetings during this month in Bombay and collections on the spot were made, amounting to some two to three hundred Rupees were contributed to the fund He delivered a lecture at Nasik and the proceeds of the sale of tickets amount to Rs. 344/- were donated to the district Hindu Sabha He also delivered two lecturess last week in two mammoth meetings at Poona where Rs 500/- were collected on the spot and donated to Hindu Yuvak Sangha and Bhaganagar (Hydrabad) Fund

Other Provincial Hindu Sabhas ar requested to open this fund in their provinces as well

All Hindus were requested to contribute this fund immediately.......... .. an opprtunity for every single man or woman to offer its mite in defence of our coreligionists in the Nizam state in their dire distress, the least that we could do for them

NASIK.

17-7-38 -- Evening. Br. Savarkar was invited to deliver a lecture on "1857" Tickets were issued for entrances to the lecture hall. 1500 people attended Visit paid to the H P T College.

POONA

30-7-38 -8 to 11 a. m & 2 to 5 p m. A talk with men of importance from various districts who had come to Poona for Tilak Anniversary function 5-30 to 5-30 p m Meeting of prominent R S S workers at the residence of N G Abhyankar pleader

30-7-38:--night Discussion with prominent workers

31-7-38 -6-30 to 8-30 p m Lecture on behalf of

the Democratic Swarajya Party 5 000 people attended the lecture

1 8 38–8 to 9 30 a m Lecture in the "Vijayanand Theatre" on behalf of the "Hindu Yuvak Sangha" Tickets were issued for the entrance to the theatre Some 3000 people attended Br Savarkar spoke on India's foreign policy 3-30 to 4 30 p m Br Savarkar spoke before the "Parashuram Bhau College' Students 1,000 students attended the meeting 5 to 5 30 p m Visit given to "Ayurved Vidyalaya" 6 to 8 p m A large public meeting in the Tilak Madir 10 000 Hindus attended Br Savarkar spoke on the Hindu Politics

JODHPUR

30 8-38 –On his way to Jodhpur Br Savarkar was honoured and garlanded at Marwad and Pali stations He thence proceeded for Jodhpur by motor 8 30 p m He was given a grand reception Immediately he addressed a big meeting after being honoured by various institutions by "giving Addresses 8,000 people took part in the meeting held in the honour of Br Savarkar

31-8-38 –9 to 10 a. m. Discussion with prominent workers 10 to 11 a m Visit given to "Maharashtra Mandal" 3-30 p. m. Br Savarkar was invited by the "Jashwant College" He spoke before 1,000 students Dr Ambadas president. 4-15 p m A large public meeting was addressed by Veer Savarkar 5,000 people heard the inspiring message of Hindu Maha Sabha

Sindh Tour (1-9-38 to 10-9-38)
HYDRABAD

1-9-38:–10 a. m. A hearty reception to Br. Savarkar. Govindram, M. L. A., Maharaj Dwaraka Prassad and other important persons were present 4-30 p. m Discussion with prominent workers. 5-30 p m. Veer Savarkar was taken in a grand Procession. 7 p-m. The main public meeting was held in which "Addresses" on behalf of the Municipality and Citizens in general were given 10,000 Hindus were present.

2-9-38:—8-30 to 11-30 a. m Visits given to Vaswani School" "Untouchable quarters" "Girls" School" He exhorted Hindus to dine with untou-

chability and partake water with untouchables Adv Parashuram Tolaram President, Bar Association was the host At eleven he addressed the College students nearly 2,000 on 'military training' and then visited " Om " Nivas 'Om' mandal

KOTHARI

11 30 a. m On his arrival at Kothari, he addressd the long waiting large meeting in which addresses" on behalf of the Municipality & citizens were given 5 000 Hindus attended the function 1 p m Deputation of the " Sindh Merchants Association ' waited upon the President of Hindu Maha Sabha

HYDRABAD

6-30 p m A big meeting on behalf of the Hindu Maha Sabha Nearly 12,000 people heard the inspiring message of Hindu Maha Sabha from the lips of Veer Savarkar 8 p. m At Home " given in the honour of Veer Savarkar 400 leading Hindu citizens were present

FULLI (SUBURB OF HYDRABAD)

9 p m A large meeting was held in this suburb to honour the President of the Hindu Maha Sabha " Address on behalf of Hindu Citizens was given

3-9-38.—10 a. m After visiting the school and College Br Savarkar left for Karachi, when numerous great person attended the station to see him off.

KARACHI

3-30 p. m. A rousing reception was accorded to Br. Savarkar. He was then taken in a big procession which lasted for complete 5 hours. Shamdas Gidwani Rt. Hon Nichaldas, Sheth Chotumal and others were prominently seen on the station There were many band platoons in procession, 500 volunteers of Arya Samaj and a vast crowd of enthusiastic people Hindus numbering nearly 50,000 participated in the procession as it passed on 8-30 to 9-30 p m. At 8-30 a. m a large meeting was addressed by Veer Savarkar in the Khalikdina Hall"

4-9-38 —8 to 10 a m Lecture in the Amil Institute. 1,000 students were present. 10 to 11 a m. Address by Arya Samaj (College Section) at Sushila Bhavan 1,500 students attended. 11 to 12 a m Address by the Maha

rashtra students from the Engineering College, Karachi 4 to 6 p m Reception meeting on behalf of Maharashtra Hindus Address on behalf of more than 32 institutions were given to Veer Savarkar Nearly 10,000 people heard the inspiring lecture of the Mahratha leader in Marathi 6 to 7 p m Address by Sindh Hindu Conference at Priyatam Dharma Sabha 8,000 Hindus attended the lecture 7 to 7-30 p m Reception meeting on behalf of "Sanatan Dharma Sabha" 7 to 8-30 p m The Sikhs gave 'an Address' to Veer Savarkar and honoured the hero and champion of the Hindu cause Nearly 5 000 Sindh Hindus participated the Function 8-30 to 9-30 p m An open and public meeting in honour of Veer Savarkar 15 000 Hindus attended the function to hear the message of Br Savarkar 9-30 to 10-30 p m 'Address" given by the Arya Samajists 8,000 attended the function also

5 9 38 —10 to 11 a m Br Savarkar delivered a lecture on behalf of the 'Hindu town people Association " 5 000 Hindus were present 11 to 12 a m Address given on behalf of the 'Hindu Seva

Mandal". An audience of 5 000 graced the function 5-30 to 6-30 p m. Lecture on behalf of the Sindh students Association. 4,000 students took enthusiastic interest in the stirring speech of Br. Savarkar.

5-9-38:-6-30 to 7-30 p. m.' Gujarathi" Commumity to express the sense of gratitude they felt for Veer Savarkar arranged a function in his honour 10 to 11-30 p, m Cordial reception on behalf of Deccani Brahmins Mr Lagu, the Administrative Officer was Br. Savarkar's host.

6-9-38:-8 to 10 a. m. Visit given to " Cattle protection Society ", 10 to 10-30 a. m. " Academy School " received Br. Savarkar. 11 a. m. Then he attended anti-caste Dinner with untouchable brothers took tea at the quarters of Vithoba Kaluji Darveshi (a Dhor by caste) 3 p m "Address" given by the " Fancy cut-Piece Association ". 5,000 merchants co-operated in funetion 4 to 5 p. m " Women Association " held a function in honour of Veer Savarkar. 3,000 ladies attended. 5 to 6 p m. " Achhyut " (Untouchables Depressed Classes)

Conference Br savarkar spoke before the conference on uplift of the depressed classes In the meeting " The Labourers also associated". 6 to 7 p m " At Home " given by the Hindu Gymkhana. Left for sukkur by ' Lahore Mail " He was seen off by a large company of Hindu Workers.

SUKKUR

7 9-38--6-30 a m Br Savarkar was given an enthusiastic welcome on the station and then taken in a big procession which paced slowly through decorated and thronged streets It lasted for more than three hours. Then the Hindu Flag was hoisted at the hands of Veer Savarkar Some 8 000 persons participated in the procession 10 a. m Visits given to "Biscuits Factory ' and "Model High School" 1000 students heard the lecture of Veer Savarkar on "Military Training" 5 p m 'The Sindh Hindu Conference began. More than three thousand delegates were present In all 5000 Hindus attended the Conference to hear Presidential Address of Savarkarji

8 9-38 8 a m 'Address" unanimously given by

the Municipality. Nearly 5,000 citizens graced the function Br. Savarkar referred to the "Importance of Military Training." 9 a m Visit given to the "Cigarette Factory."

ROHARI (SUKKUR)

10-30 a. m The town gave an "Address" to Br. Savarkar 3,000 Hindus attended the function

SUKKUR.

11 a. m. The Sanatan Hindus honoured Br. Savarkar and gave him an "Address" 11-30 to 12 a m. Visits given to the "Sanatan School" and Chandwani Girls' School The Municipal Tilak School was also paid a visit Every where he spoke on Hindu Sanghatana 12-30 p m Function in honour of Veer Savarkar on behalf of "Sadhubela Ashram" 4-30 p m. to 10 p m The open Session of the Conference began The Conference passed 19 various Resolutions based on the fundamentals of Hindu Nationalism 10-30 p m visit given to the Maharashtra Samaj 11 p. m A large public meeting held in order to honour Veer Savarkar Nearly 10,000 Hindus participated in the function and heard enthusiastically the message of hero of Hindus. 12 p m. Visit to the quaters of the so-

called untouchables Br Savarkar drank a cup of water at their hands & supported in a vigorous speech publicly, the 'anti-caste movement '

9 9 38 -**Left for Shikarpur**

SHIKARPUR (SINDHA)

9-9-38 -9 a. m He was given a public reception on his arrival 10 to 12 a m Br Savarkar went through a busy programme of giving visits to Priyatam High School, "Hindi Sindh High School," Maternity Home "Girls School The College Hospital, Harijan School and Nari (Ladies) School The main topic of speeches in the Schools and Colleges was the necessity of Military Training to youths

9 9 38 -10 to 12 a m In his visit to the untouchable quarters he drank a cup of water with them

GARHI

2 30 p. m Br Savarkar drove in a motor to Garhi a town in the vicinity was received by surging mob and taken in a procession A public meeting was held in which 'Addresses on behalf of village Panchayat and the citizens were given

5,000 Hindus took part in this function and heard Hindu Maha Sabha's message. 6-30 p. m A big procession through decorated streets at the termination of which he was honoured and given "Addresses" on behalf of "Khatvali Math" and Arya-Samaj." 8 p. m. "Address" given by the "Bar. Association;" 8-30 p. m The main public meeting held in the honour of Br Savarkar. An audience of 15,000 graced the sweet occasion particularly to hear the heart giving words of Veer Savarkarji The Municipality, Panchayat, Priyatam Dharma Sabha, Poor Charitable trust and several other institutions gave " Addresses" to Veer Savarkar.

10-9-38.-In the morning Br Savarkar left for Bombay He was seen off by a vast crowd headed by big personalities.

BOMBAY

26-9-38.- Br Savarkar delivered a lecture in Kamathipura Dr. Bhusarath was in the, chair.

FEROZEPUR (PUNJAB)

28-9-38 -Br Savarkar left for Ferozpur, to preside over the " Dayanand Dalitodhar Parishad "

Sindh papers praised Veer Savarkar with one tone & said ' He came, he saw, he conquered '

30-9-38 Morning He was accorded a cordial reception by a large crowd headed by prominent persons. 5 p m Br Savarkar was taken in a big procession

1 10-38 9 a. m Visit given to the Sikh Kanya Maha Vidyalaya 11 30 a. m Br Savarkar took part in the " Anti caste dinner " held purposely as a part of the conference 1 45 p m The conference begins. He was given " Addresses " by the Arya Samaj and Sanatan Dharma Yuvak Sabha 3-30 p.m Br Savarkar delivered his presidential address.3000 people attended the address.

CHHAVANI (FEROZPUR)

5 p m ' Address " given on behalf of Hindu Sabha. Lala Devichand was in the chair

2 10 38 —10 a m Visit given to the Dev Samaj College 11 a m Conference work begins 12-15 p m Second big "Anti-caste Dinner" Br Savarkar took part and dined with untouchables in the function 4 30 p m Open Session of the conference 5 45 p m Visit was paid to the "Dayanand Anathalaya"

8 p. m. Open public meeting. It was attended by 10,000 Hindus who had been eager to hear Veer Savarkar's speech

LEFT FOR DELHI. He was seen off by many prominent persons Advocate Shadilal was the main host in this function

DELHI.

3-10-38 Morning He was given a very enthusiastic reception by a large crowd gathered quite expectedly Br Savarkar visited the "Central Office" of the Hindu Maha Sabha had a review of the work. Babu Padmaraj Jain had a long talk with the President Evening He had some important discussions with the members of "Shiv Mandir Protection Committee'

4-10-38 -Noon. Visit was given to the workers of "Walmiki Hindu Sabha" Br Savarkar dined with the so-called untouchables in the "Anti-caste dinner" 4-30 p m Br Savarkar had an important talk with members of the "Working Committee of the International Aryan League" on the problem of Nizam State

Hindus at the residence of Lala Narayan Datta 7 p m A mammoth meeting was addressed by Veer Savarkar Nearly 30,000 people attended the vast meeting

POONA

11 10-38 -4-30 p. m He held long discussion with prominent workers on the Nizam Civil Resistance Movement already a foot in the State 5-30 p m Br Savarkar presided over a meeting about " Hydrabad (Bhaganagar) Movement " addressed by Senapati Bapat The public meeting was held before Shaniwar Wada Nearly 8,000 Hindus attended the meeting to hear the attitude of the Hindu Sabha towards the movement from the lips of Veer Savarkar

So Br Savarkar after returning from Delhi, came to Poona & so he addressed two mammoth meetings on the Bhaganagar (Hydrabad) question and Delhi Shiva Mandir case as well as on the fate of Czechoslovakia He received rousing reception Throughout the day The city was reverberating with " Veer Savarkarki Jay 'Hindusthan Hinduoka" 'Hindu Dharma ki Jay

He sent his congratulations to the Hindus of Delhi on this sustained agitation and called upon them to fight out the Shiva Mandir question with all legitimate means with such a determination and stiffness as to make it risky for the powers that be to flout Hindu opinion any more in any other case with the light heartedness with which they dared to do so that time

He proceeded that day to preside over the Hindu Mahasabha Session at Nandgaon to be held on behalf of six districts of Eastern Maharashtra.

IGATPURI

13-10-38 –He was given a cordial reception on his arrival at 4 p. m. A public meeting was held immediately when an "Address" was given to him Br. Savarkar spoke in response to the "Address".

He immediately left for SINNER over night

SINNAR, (NASIK)

13-10-38 -8-30 p. m. A public meeting was

addressed by Veer Savarkar 3 000 people attended Advocate Kale presided

PIMPALGAON

14 10-38 -4-30 p m He addressed a public meeting and immediately left for Chandwad

GHANDWAD

14-10 38.-6-0 p m On the arrival of Veer Savarkar he was taken in a grand procession which culminated into a large puplic meeting "Address" was given to Veer Savarkar on behalf of the Hindu sabha. 2 000 Hindus graced the function and heard the lecture of Veer Savarkar Radha Kishan Bisava presided.

Malegaon

9-45 p. m A large public meeting was held in the honour of Veer Savarkar V B. Badave B A LL B Pleader, presided. Addresses' on behalf of various institutions were given to Veer Savarkar 5 000 Hindu attended to hear Veer Savarkar 15 10-38 Proceeded for Nandgaon to attend the 'District Hindu Sabha Confer nce " Nandgaon is on, the borders of the Nizam State Many Hindu Workers from the State had purposely come to

Nandgaon. This conference was a prelude to the ensuing big struggle. 10 a. m. He was taken in a big procession 5 p. m. Br Savarkar spoke on the Resolution moved by Dr. Moonje in the conference 3,000 was the strength of deligated audience. 10 p. m. At night an open public meeting was held when Br. Savarkar spoke on the "Nizam Civil Resistance Movement" He was given "Addresses by many institutions: Hindu Sabha, Lokmanya Library and Harijan Society 5,000 attended the lecture.

Nandgaon

15-10-38 -10-0 p. m. Sathye Pleader from Nasik was in the chair.

Bombay

30-10-38-Br Savarkar sp ke on behalf of the Dadar Hindu Sabha on the occasion of "Bhai Parmanand Jayanti." 5,000 attended the lecture. Seth L. R Tairsee presided over the meeting

1-11-38:-"The Hyderabad Day" was observed at Parel by the Dadar and Parel Hindu Sabhas, when Br. Savarkar spoke on the "Prospective struggle of Hindu Sabha on the Hydrabad problem. 3,000 Hindus were present for the lecture.

10-11 38—Lecture on behalf on the "Hindu Mahila Sangha" in the "Brahmin Sabha Hall" 500 ladies were present Rs 107 were collected for the Nizam Movement fund at the meeting

13 11-38 —Br Savarkar presided over the Anniversary of Keluskar" held in the "Blavetaski Hall"

27 11-38 —"Chhabildas High School Parents Day" was celebrated when Br Savarkar presided over the function 500 parents and guardians were present

THANA

11 12-38 —8-0 a m "Address" on behalf of the "Village Panchayat" Naupada (Thana) 8-30 a m to 10 30 a m Grand Procession through decorated streets 10 30 to 11 30 Reception in the quarters of the untouchables Savarkar pleaded for removal of the untouchability & accepted refreshments at the hands of the untouchable brothers 2 30 p m Visit to "Bajrang Vyayam Shala and short speech to

4 p. m. Discussion at Rajabhau Bhagwat's residence 4-15 p m Visit to "the Marathi Library" and to the untouchable quarters Short speeches on both the occasions 4-30 p m. Visit to Samartha Seva Sangha" and lecture on "Military Training" 4–45 p m. R S. S. branch was given a visit and a lecture on the importance of Military Education 5–45 p m General Grand Reception Addresses on behalf of the Municipality and the citizens in general in which about 75 different institutions garlanded Veer Savarkar. Under the Presidentship of Br Jamnadas Mehta an appealing speech before an audience not less than ten thousand, Stirring reference to Kanhere, Karve & other Martyrs.

SHOLAPUR

From 25-12-38 to 26-12-38 Visit to Sholapur in order attend the Historic " Aryan Congress ". Attended the open session on 25th and 26th and the subjects Committee's sitting on the 25th Addressed the open session on the 26th evening This visit was important in as much as the decision of the Aryan Congress was standing by Br.Savarkar's personality.

The effect of the open lecture before an audience of not less than 13 thousand created unbounded enthusiasm to carry successful termiation of the Nizam Movement

NAGPUR (C P)

Hindu Mahasabha 20th Session

[From 28 12 38 to 11-39.]

28-12 38 —8-35 a m Arrival by Nagpur Mail and very rousing Reception at the centre. Dr N L Khare, Kedar (Vice Chancellor), Dr Moonje, Babarao Khaparde were present Unprecedented grand procession which lasted for nearly five hours. Nearly 70,000 men and women took part in the procession which paced slowly through streets of Nagpur lined with enthusiastic citizens Flowers showered on the President from an Aeroplane 2 p m Hindu Flag hoisting near the Pendal. 4 p m Open session of the Hindu Maha sabha and at 8 p m Presidential Address nearly an hour and a half An audience of 10 000 thronged the vast pendal finely decorated

29 12-38 —9 a. m subjects Committee meeting 2 p m Opening of the Hindu Yuvak Conference An

appeal to the Hindu youths to join the Nizam Civil Resistance movement 4 p. m. Open session begins, Civil Resistance movement against the Nizam Declared. Ready response by many youths and money flowed in thousands

30-12-38 -9 a m. Opening of the Winter Camp of R S. S. Military Manoeuvres by nearly 2,000 volunteers and an address by Veer Savarkarji before an audience of not less than 20,000 4 p m Open Session of the Hindu Maha Sabha

31-12-38:-9 a m Lecture before the ' Gorakshan Conference " Speech of Reception by Lokanayak Aney and presided over by Chandkaranji Sharda

31-12-38 -11 a. m. Saha Bhojan. A mass anti-caste-dinner in which hundreds of Hindus from Brahmins to Bhangis including all sections of untouchables took part in order to banish the barriers of castes 4 p m. Lecture in the Jat-Pat-Todak Conference This conference was presided over by Dr. N B. Khare Ex-Premier of C. P

1-1-39 -Morning. Speech at the Hindu Industrial Exhibition. Visit to the Residence of Raja

Raghujirao Bhosale. Visit to the Reformist shoemaker Society Visit given to the Chokha Mela Boarding at both these institutions he spoke on removal of untouchability & drank water at the hands of untouchable brothers 3 p m Speech on 'The War of Independence of 1857 Admission tickets to the lecture hall could give a sum of Rs 1300 to the organizers the proceeds were donated to Hindu Sanghatan cause there & than It was this visit to Nagpur that the Nizam Civil Resistance movement was ushered in

POONA.

14 1-39 -Vist to Poona to hold discussion with the prominent Hindu leaders with regard to the Nizam Civil Resistance Movement An all India War Committee was chosen in this meeting and a definite programme of the fight was chalked out The Centres Poona Nagpur, Akola, were opened with three dictators.

Bombay

22 1 39 -The first Nizam Nishedha (Condemnation) Day observed in consonance with the Arya Samajists. It was addressed by Veer Savarkarji

A large meeting attended by not less than 40,000 men and women on the Chaupati was the first of its kind under Hindu Flag in the history of Bombay from the Hindutva point of view.

24-1-39·–Public function in the honour of Veer Savarkar in Zavaba Wadi (Thakurdwar) A lecture also was delivered in reply to the reception & about Nizam Civil Resistance Movement.

Dadar (Bombay)

28-1-39·–A public lecture in the Hindu Colony to support the candidature of Mr. Tatnis (Editor "Vividh Vritta," a leading Marathi Weekly) for the prospective elections to the Bombay corporation. The Hindu point of view was explained so far the elections were concerned. Br. Jamnadas Mehta was in the Chair & Dr. Ambedkar the leader of untochables spoke from the same platform.

Delhi

From 2-2-39 to 7-2 39

Departure from Bombay for Delhi by "Frontier Mail" on his way the President was garlanded on many stations particularly mathura Arrival in Delhi on the 3-2-39.

songs the extempore Presidential speech was delivered by Veer Savarkarji

18 2 39 —10 a m Sitting of the subjects committee Afterwards a visit was given to the Marwadi Vidyalaya. 1 to 8 30 p m The open Session began and proved a big success and was attended not less that ten thousand persons

19 2 39 -5 a m Left for Calcutta and reached the destination at about 11-30 a m 2-30 p m An 'Address' was given on behalf of the Sikh community on which Veer Savarkarji spoke in high terms about the great sacrifices of the Sikhs for the Hindu cause 4 p m Arya Samajists gave an 'Address" to Veer Savarkarji 6 p m A grand at Home, at the bungalow of Br Nirmal Chandra Chatterji in the honour of the President which was attended by persons like B C Chatterji, Sarat Chandra Bose and others 8 p m An "Address was given to Veer Savarkarji in a great function of Reception on behalf of the Bada Bazar Hindu Sabha The Nizam Civil Resistance Committee for Bengal was established

20-2-39:—10 a m. Discussion at the meeting of the Congress Nationalist party. 12 Noon. Visits given to the offices of "Anand Bazar" & "Hindustan Standard." 3-0 to 4-30 p. m. A talk with Hindu Sabha workers 5-30 p. m. Public lecture at Albert Hall under the chairmanship of Dr. Shyam Prasad Mukerji the Ex-Vice-Chancellor of the Calcutta University. The meeting was crowded to over flowing. Great enthusiasm prevailed. 8 p. m Departure for Bombay. He was seen off by a large crowd headed by great personages. On his way back the President was honoured on Chowki, Jubbulpore, Khandwa and other stations.

Bihar Tour Monghyr (Bihar)
(From 22-3-1939 to 29 3-1939)

From Gaya to Monghyr Veer Savarkar was garlanded and honoured at every station

24-3-39:-11 a. m. to 4 p m. A grand procession from Purabsarai to the Pendal where the Bihar Provincial Hindu Sabha conference was to be held 20,000 men and women were present to receive the President on the station. The procession was joined by some 30,000 people 4 to 5 p m Hindu flag was hoisted at the hands of Veer Savarkarji who

spoke about the lofty and high traditions for which it stood and the duty of Hindus to keep it aloft through thick and thin

25-3-39 -3 to 9 p m At the open session the Presidential address was delivered by Veer Savarkarji from 5 30 to 7-30 The Conference was attended by not less than 20 000 Hindus

26-3-39 8 to 11 a. m Visits to various institutions particularly the reception at the Residence of Rai Saheb Devanandan Prasadsingh 11 a. m to 1 p m Social dinner with 'Santhal" at the residence of Sjt Narsingh Prasad, Sec. Monghyr Hindusabha. 4 to 9 p m Open Session

27 3 39 —8 to 10 a m Open lecture at the conference of " untouchable ' 11 to 12 Noon Anti-caste Social dinner where Br Savarkar dined openly with [illegible], Pashis and other untouchables 11 to 12 [illegible] n Grand Reception at Raja Raghunan[illegible] Prasad's (M. L. A.) house 4 to 7 p m Open Session of the Conference

BOMBAY

4-4-39:–9 p, m. to 12 p m. Veer Savarkar was publicly honoured at Pan–Bazar, Bombay, when he delivered a stirring lecture on Nizam Civil Resistance Movement under the Presidentship of Jamnadas Mehta. A purse of Rs. 1105/–was presented to Veer Savarkar on behalf of the Pan Bazar. The Contribution was donated then and there to the Nizam Civil Resistance Movement.

SHOLAPUR (MAHARASHTRA)

(From 5-4-39 to 7-4-39)

Veer Savarkarji left for Sholapur to attend the meeting of the Arya Samajists on a special invitation from them.

5-4-39 –1 to 6 p. m The meeting was convened in order to consider the question of suspending the Nizam movement Br. Savarkar made a powerful appeal not to suspend the movement & prevailed on the decision taken by the leaders of the Arya Samaj 8 a. m. A large public meeting to give send off to 75 Hindu Sabha and 75 Arya Samaj Civil Resisters. Br. Savarkar spoke with effect before an audience of 10,000 Hindus in which he declared the

policy of the Hindu Sabha to continue the fight even if any other participants were to retreat for want of proper insight and prudence under the Congress anti-Nizam Hindu tactics.

CIVIL RESISTANCE MOVEMENT—April 1941

Br Savarkar, the President of the Hindu Maha Sabha after returning from his Behar tour attended a series of meetings in Bombay On the 4th April a meeting attended by thousands of Hindu citizens presided over by Br Jamnadas Metha, M.L A was addressed by Br Savarkar and a batch of 100 volunteers under the auspices of the Bombay Hindu Sabha received his blessings and got a public send off They proceeded immediately to the Nizam State to offer civil resistance on behalf of the Hindu Maha Sabha The meeting presented a purse of Rs 1105/- to Br Savarkar on account of the Nizam Civil Resistance movement to defray the Railway fare and other expenses of the batches from Bombay Hindu Sabha

(2) On the 5th April Veer Savarkar started

for Sholapur to attend the Inter National Aryan League's meeting called to consult the question of the proposals advanced by some of the Nizam officers regarding a compromise At Sholapur Veer Savarkar addressed a mammoth meeting and gave a send off to a batch of 75 Hindu Sabha civil resisters from the Sholapur Hindu Sabha camp who proceeded immediately to enter the Nizam State from different quarters under the Hindu Maha Sabha Flag.

(3) Br. Savarkar, after returning from Sholapur, on the 11th April will start for a tour in Berar Province where some 300 Hindu Sabha volunteers are waiting to receive his blessings before they started to offer civil resistance to the Nizam under the Hindu Maha Sabha Flag.

(4) Dharmaveer Davre, President of the Sanatani Sangha interviewed Br. Savarkar and promised that the Sanatan Sangha (Maharashtra) would co-operate with the Hindu Maha Sabha and present a United

Hindu Front in this fight against the Nizam Mr Davre has already started with a batch of Sanatan party on the 6th April and reported to have been arrested at Gulburga

5) A strong batch of 50 Hindu Sabha civil resistors has started from Nagpur under the leadership of Mr Balshashtri Hardas the well known Hindu leader in C P to offer civil resistance and enter the Nizam state from the Berar frontier under the Hindu Maha Sabha Flag

6) Batches of volunteers from Delhi, Panjab, Bengal, Agra are reaching Poona every day under the Hindu Maha Sabha Flag

BERAR TOUR

FROM 14-4 39 TO 17-4-39

Br Savarkar was accorded an enthusiastic reception at Amraoti and was taken in a big procession from the station to the residence of Shriman Babarao Khaparde 8-30 to 11 a m Lecture in 'Sudershan Theatre' on "1857" Admission tickets were issued. The money was

contributed to the Nizam Civil R. Movement fund 5 p. m. Left for PARATWADA 6-30 to 7-15 p m Great reception and procession when Br Savarkar reached the destination. 7-30 to 8 p m. Hindu flag was hoisted by Veer Savarkar when he spoke on the Hindu spirit for which it stood.

16-4-39:—8 to 11 a. m. Lecture of Veer Savarkar in the library when the portrait of Late Dadarao Khaparde was unveiled at the hands of Br. Savarkar "An Address" also was given by the citizens to Veer Savarkar on the same occasion.

ELICHPUR

4 to 5-30 p m Visit to Elichpur. Big procession and a crowded meeting in the 'Talkie house" marked the event. He spoke on Nizam Movement & Hindu Sanghatan Elichpur atmosphere was tense owing to the threats given by anti–Hindu fanatics. Br. Savarkar, accepted the challenge and went, saw and conquered. 17 Civil Resisters enlisted their names then and there.

16-4-39·—5-45 to 6-15 p. m. Visit given to the R. S. S. Branch. Veer Savarkar spoke in high term

about the work the Sangha was doing in inculcating Hindu Spirit & Military discipline 6-30 to 8-30 p m BACK TO PARATWADA The public lecture, before a vast audience, on the Nizam Civil Resistance Move.

Br SAVARKARS BERAR TOUR

On pressing invitations Br Savarkar visited Berar province. On the 15th April at Amraoti under the auspices of Hindu Sabha he delivered one of the most eloquent speeches on the "war of Independence of 1857" Although admission was restricted by paid tickets the hall was so overcrowded that the sale of tickets had to be stopped and hundreds had to go back. The proceeds were handed over to the Hindu Sabha Amraoti as a public donation With the Rt Hon'ble Babarao Khaparde M L A he proceeded to Paratwada and thence to Elichpur Peasants, labourers and villagers men and women carrying their children flocked from far and near in their thousands to have a darshan of the popular Hero. Unprecedented scenes of enthusiasm marked the processions attended by thousands carrying lathis and Hindu Flags and all air got choked with resounding continuous shouts

of " Hindu-Dharma-ki-Jay ", " Veer Savarkar-ki-Jay ", " Hindusthan Hinduonka ". He addressed mammoth meetings at several places received addresses, deputations, held interviews and his rousing speeches whipped everywhere popular enthusiasm to such an extent that volunteers for the Nizam civil resistance movement and funds flowed in on the spot. On his exhortations to start Rifle Clubs, contributions for the clubs also came forth while the speech continued The Pardhis who are most unjustly tabood as a criminal tribe and whom the Hindu Sabhaits have recently saved from falling victims to missionary machinations came out from their forest-homes in their hundreds to honour and listen to Veer Savarkar. One of the most touching scenes at one of these mammoth meetings took place when the Tribal leader of these forest living brave Pardhis came forth and with eyes full of devotional tears addressed Savarkarji " They are presenting you silver and Golden Caskets. garlands addresses We have no such precious things

Hindudom and Hindu Dharma" Amidst deafening cheers and thousand-throated shouts of Hindu Dharma-ki-Jay, Hindustan Hinduonka, the tribal leader clothed Veer Savarkar with the rough blanket and armed him with the lathi in their right royal tribal fashion Savarkarji exhorted all Hindus to vote only for Hindu Maha Sabha tickets in every elections capture the political power under the unalloyed Hindu Flag and assured that if but they would do that the Hindus will be in a position to bring the Nizam and all other anti-Hindu forces to book within the next five years' time and can soon compell even England to relinquish her hold on Hindusthan Everyone admitted that such large Hindu assemblages and such demonstration of pan-Hindu political consciousness and wild enthusiasm were never witnessed in living memory in those respective parts of Berar After this glorious tour in Berar Veer Savarkar had to hasten back to Bombay to attend to urgent programmes regarding the Nizam Civil Resistance movement

DADAR (BOMBAY)

On the 22nd April Mr Kashinathrao Vaidya of the State Congress, Nizam State had a spe

cial interview with Br Savarkar! the President of the Hindu Maha Sabha at the latter's residence in Bombay The Nizam Movement was discussed at length the informal talk they had Mr Vaidya proceeded to Rajkot the next day.

23-4-39 —Public meeting to give a send off to Dharma Veer L. B Bhopatkar and his batch of 150 Volunteers, on their eve of march to the Nizam frontier to offer civil resistance at Aurangabad Veer Savarkar gave a stirring speech on the importance of the movement It gave a phillip to Dharma Veer Bhopatkar's party going to the front. Mr. S L Karandikar, Br Jamnadas Mehta also spoke. Dharma Veer Bhopatkar made an appeal to Hindus to join the Dharma Yuddha. A purse of Rs, 1100 contributed by the public was publicly offered, to Dharma Veer Bhopatkar. More than 8,000 Hindus attended the function

BOMBAY

5-5-39 —A GARDEN PARTY WERE arranged on the ground of the "Swastik League

Bombay, by Girgaum Hindu Sabha to congratulate Dr Raghvendra Rao, upon his appointment as the "Advisor to the Secretary of State for India (London) Sir Govindrao Pradhan, Dr Ambedkar and other Hindu leader took enthusiastic part in this function. After a short speech delivered by Sir Pradhan Br Savarkar congratulated Dr Rao upon his appointment and after the concluding speech of Dr Rao, the function was over

10 5 39 —A public meeting was held to give a send off to Dharma Veer Anantrao Gadre and his batch of 125 Civil Resisters and to commemorate the "War of Independence of 1857 and 'Late Lala Hardayal Day' on Chaupati Dr N B Khare Ex Premier C P was in chair

Under the orders of Hindu Maha Sabha the 10th of May, 1939 was observed at Bombay with great eclat as the "WAR OF INDEPENDENCE 1857 DAY & LALA HARDAYAL DAY" A huge meeting attended by not less than twenty five thousand men was held on Chowpaty sea beach and was presided over by Dr Khare the Ex Premier of

C. P. Veer Savarkar delivered a stirring speech stressing upon the point that Hindus of present generation must fulfil the mission of those Warriors and Patriots who fell in 1857 and of those revolutionary exiles who like Lala Hardayal died in alien lands, which they had handed down to us and carry on the struggle till Hindusthan regains her Political Independence Veer Savarkar received an ovation at the end of the speech. It was a moving scene when the mammoth audience thereupon stood up to pay their Homage to the memory of those Heroes Shrimant Nanasaheb Peshwe, Senapati Tatya Tope, the Rani of Zanshi, Raja Kumar Singh and others who fought in the great Indian Revolutionary War of 1857 against England to re establish the Political Independence of Hindusthan and of those who continued the struggle down to this day and laid down their life on the alter of their Mother Land as Lala Hardayal did. The whole audience including the President Dr Khare and other leaders offered most feelingly their grateful "PUSHPAN JALI" —their flowery offerings in worship of those great Hindu Heroes and Martyrs.

Thereafter, a hearty send off was given to a

Battalion of nearly 250 volunteers who started for offering Civil Resistance to the Nizam and defy the anti Hindu laws in that state under the leadership of Mr Anant Hari Gadre, a veteran Hindu Patriot who eversince the days of Tilak had dedicated his life to the service of Hindudom, under the Hindu Maha Sabha Flag Dr Khare the President spoke very feelingly stating that although he was a Congressite still he continued to be a Hindu of Hindus and even from the point of National democracy would never tolerate that the just rights of the Hindus should be flouted and the Hindus as a Racial, Cultural and Religious entity, in fact a Nation by themselves should be treated as helots in their own Father Land and Holy Land Moslem fanaticism was trying to compass that end in the Nizam State and it was his duty as a Nationalist and above all as a Hindu to stand by the oppressed Hindus even if Gandhiji and other leaders of the Congress fought shy and proved traitors to the Hindu cause He never had been a Gandhi-gulam

It was ridiculous that the Congress should want us to belive that the tiny little Rajkot required reforming more urgently than Hydrabad or Bhopal

The Congress which is cowardly and puerile enough to dub the Hindu Maha Sabha and Arya Samaj civil resistance movement against the Nizam State as communal, never dared to condemn the Moslem movement against the Hindu state of Kashmir. The Moslems want to serve their ends with both hands. In Kashmir they started the civil resistance movement & sent Moslem Jathas to force the hands of the Hindu state although there was in fact no such oppression of the Moslems as obtained in case of the Hindus in the Nizam state, on the ground that the Moslems subjects were in majority in Kashmir. But are not Hindus a majority in Hydrabad? But there Moslems maintain that the ruling minority of Moslems ought to be the only factor to be taken into consideration and allowed to dominate the Hindus And the Congressites under the thumb of Gandhiji while supporting openly the Moslem movement against the Kashmir state are not ashamed to denounce the Hindu movement alone against the Nizam mis-rule and fanaticism as communal.

After garlanding all the civil resisters under the

Hindu Mahasabha leader Mr Gadre, another Jatha of Civil Resisters under the Sanatani Sangha leader Sjt. Kshire the well known leader of Dhulia arrived on the scene and yet another Jatha of the Arya Samajists from Lucknow presented itself Veer Savarkarji in an eloquent speech welcomed them all and emphasised the point that the ocassion was an overwhelming proof of the fact that Hindus have learnt after all to present a United Front to the non Hindu forces who aimed to divide and demolish Hindu spirit in the Land "Sanatanees, Aryasamajistats Hindu Mahasabhaits Sects and and Sections" have at least been stimulated with a common pulse stirred up with a common life gathered together under a common Hindu Flag. All attempts of the enemies of Hindudom of dividing the Hindus will be brought to naught before long and consolidated Hindudom if but they continued for some five years more with the newly awakened spirit to work and to fight and to sacrifice as they are doing today will be in a position to be the master in its own land and regain all that it has lost The Hindu Maha Sabha batch had some Gurkhas, Rajputs and Sikhs also amongst the volunteers The meeting ended with "VANDE MATARAM" song fully sung

Dr. Savarkar, Adv. Talpade, and several Arya Samaji and Parsi leaders spoke. Br. Savarkar made an effective speech for an hour or so on "1857', "Lala Hardayal day" and "Nizam Move". The Portrait of the Martyr V. B. Phadke the hero of the first rising for independence after 1857 was unveiled on the same occassion at the hands of Br Savarkar.

POONA

From 13-5-39 to 15-5-39

13-5-39.-4 p. m. Visit was given to "Anath Vidyarthi Griha" Poona, where Veer Savarkarji was honoured. Mr. Ketkar V. G. the life-force of the institution was the chief host. 4-15 p m. Visit given to Maharashtra Mandal, Poona 4-30 to 5-15 p m Discussion at the residence of Mr. L B Bhopatkar, who was in jail at Aurangabad, on the Nizam Civil Resistance movement. Messrs N. C Kelkar, J. S Karandikar and others took part in the discussion.

13-5-39:-5-30 to 6 p. m. Visit to R. S. S. officers training camp. Br. Savarkar made a critical study of the Military parade and then had a talk with

responsible grown up volunteers 6 30 to 8-30 p m A large meeting on Shanwar Wada ground under the Presidentship of Sjt J S Karandikar Editor 'Kesari" was addressed by Veer Savarkar It was a mammoth meeting some 25,000 Hindus attended. The moral victory they had already won over the Nizam was emphasised by Br Savarkar in an eloquent speech. 9-30 to 12-30 p m Discussion in the meeting of the Democratic Swarajya party Br Jamnadas Mehta presided

14 5-39—8 to 8 30 a. m Visit to the "Budhwar Peth Hindu Sabha Office" when Veer Savarkar was honoured at Dr Jejurikar s house 10 to 10-15 a m Veer Savarkar saw Dr Khare the ex-Premier C P at his bungalow 10-15 to 12-30 p m Br Savarkar delivered a stirring speech before the R S S Volunteers on the life on Guru Govind Singh and the programme of the prospective Hindu Party Br Savarkar dined with the leaders & volunteers in the R S S Camp 3 45 to 4 15 p m. Veer Savarkar was honoured by the Secretary Budhwar Hindu Sabha A sum of Rs 25/ was presented for Nizam movement 4 30 to 6 p m Meeting of

Hindu Sabha's lady workers Mrs. Janaki Bai Joshi the Secretary & others spoke. Mrs. Bhide presided Br. Savarkar replied and discussed questions regarding the Hindu Mahila Sabha. 6-30 to 8-30 p m. Br. Savarkar delivered a lecture on "the life and work of Lala Hardayal" on behalf of "the spring lecture series" Senapati Bapat Presided. Sjt. N. C. Kelkar Dr. Khare Br. Jamnadas Mehta also spoke. Though tickets were issued for entrance to the lecture ground, not less than 10,000 persons attended The proceeds of the lecture went to the organizers of the lecture series 8-45 to 9-45 p m Dinner with the workers of "Maharashtra Mandal". 10 to 10-48 p m At the function held in order to honour the services of S. L Karandikar, Br. Savarkar spoke in high terms about the signal service Tilkal was doing for the cause of Hindu consolidation movement Br Jamnadas Mehta presided A purse was offered to Syt S. L. Karandikar.

MAHARASHTRA OBSERVES THE LALA HAR DAYAL DAY

(1) In compliance with instructions issued by the

Hindu Maha Sabha the 10th May was observed as ' Lala Har Dayal Day, ' at Bombay Poona, Nasik Nagar Sholapur Satara, Karhad, Dhulia, Darva, Nagpur, Barshi, Jalgaon, Amraoti and other great cities and towns throughout Maharashtra. Mammoth meetings, each attended by from ten to twenty thousand people were held at the big cities and towns Processions were taken out In order to pay a grateful tribute to the memory of the illustrious Hindu Revolutionary the late Lala Har Dayal not less than a million Marathas in not less than some five hundred towns throughout Maharashtra had stood up on that one evening with flowers in their hands and offered the ' PUSHPANJALI " in worship of the memory of the great Hindu Revolutionary Patriot one of the foremost leaders of the famous Revolutionary Organization of " ABHINAV BHARAT " which led India Revolutionary movement for Independence during the years 1900 to 1910

TRIBUTE TO THE HEROES AND MARTYRS WHO FOUGHT OUT & THE GREAT INDIAN REVOLUTIONARY WAR OF 1857

(2) The 10th May was also observed throughout

Maharashtra as the War of Independence 1857 Day in compliance with the Hindu Maha Sabha's instruction The history, of the great Revolutionary Indian rising that aimed to liberate India from the British occupation and waged the war against England in 1857 was retold in hundreds of meetings and glowing tributes were paid to the memory of Shrimant Nanasaheb Peshwe, Senapati Tatya Tope, the Queen of Zanshi, Raja Kumar Singh and other leaders and all the patriotic Warriors of Indian freedom who fought out and fell during the War. Almost all big cities and towns and even several villages throughout Maharashtra including Berar and C P. observed the day under the auspices of the Hindu Sabha.

Br Savarkar's Visit to Poona

(3). On the 13th May, after attending the 10th May " Independence Day " & " Lala Har Dayal Day " at Bombay, Br. Savarkar paid a visit to Poona The historical capital of the Maratha Empire was all astir on account of the presence of Veer Savarkarji in their midst On his arrival at noon on the 13th May, he inspected the various branches of the Hindu Sabhas

in Poona and attended a mammoth meeting in front of the Shanwar Wada, the historical palace of the Peshwas It was a vast concourse of Hindu citizens rising to some 25000 people including not less than 5000 ladies Br Savarkar on arrival received the most enthusiastic ovation and the air was resounded with "Hindu" Dharma ki-Jay Hindusthan Hinduvonka" Swatantrya Veer delivered a spirited speech on the progress of the Nizam Civil Resistance movement and exhorted them to continue it unabated He emphasised the point that the very fac that the Hindus throughout India had proved that they could offer a common Hindu front and could fight out a struggle to safeguard Hindudom and in spite of the treacherous and stupid opposition of the Congressites and should have already sent forth not less than 8000 Civil Resisters to the front facing imprisonment, tortures and loss of life, Under the Hindu Flag was in itself sufficient justification of the Hindu movement and a moral triumph already achieved On that night he attended the Democratic Swaraj[illegible] Party's conference On the 11th he a[illegible] the rally of hundreds of

volunteers throughout Maharashtra under the auspices of the famous Rashtriya Swayamsevek Sangha in their summer camp at Poona on the life of Guru Govindsing and the future programme of Hindu Sanghatan movement In the afternoon he paid visits to the all India Hindu Women's association and several other institutions In the evening he delivered a most informing and most eloquent speech on the life of Late Lala Har Dayal. The meeting was attended by thousands upon thousands of citizens, inspite of paid tickets and when the Maidan could contain no more audience, people rushed to the roofs of the houses and balconies lining the street and listened with rapt attention to the memorable oration Immediately after this meeting, Veer Savarkarji attended and spoke at a meeting held to accord a public reception in appreciation of his services to the Editor of "Trikal", one of the popular leaders of the Hindu Sanghatan movement in Maharashtra, Mr. S L. Karandikar, M L. A. (Bombay) Immediately after this at 12–0 clock in the night Veer Savarkar left Poona for Bombay

MAHAKOSAL AND BERAR TOURS

(FROM 2 6 39 TO 9-6 39)

JUBBULPURE (MAHAKOSHAL)

Left for Jabbulpure from Bombay by 8-45 p m Train On his way Br Savrrkar was garlanded on various stoppages Veer Savarkar was given rousing reception on the Jabbulpure station on 3-6-39 at 1-30 p m General procession banned under Sec 144 owing to Muslim opposition For the stay of the President Shriman Shyam Sunder Bhargava Bungalow was chosen. 4 to 6 p m Discussion with prominent Hindu Sabha workers

4-6 39 — 7 30 a m at Guru Dwara of Sikhs in Jabbulpur Br Savarkar was given an Address which spoke of the high esteem they felt for him Sikhs brandishing their swords presented a guard of honour Br Savarkar spoke with effect on the glorious history of Sikhs and exhorted them to keep aloft the Hindu flag Nizam movement was referred as manifesto of the Pan Hindu spirit 8 30 to 9-30 a m A Visit was given to ' Maharashtra Mandal Jabbulpure The open ground of the building in front of it was packed to the full. Br Savarkar was given an ' Address on which he spoke on the

duties of Maharashtrians towards the Hindu Sanghatan movement. He discribed the Nizam Movement as an opportunity to vindicate the Mahratta spirit. A purse of Rs. 301-0-0 was offered to Veer Savarkarji which was donated to the Nizam Movement. 5-30 to 7 p. m. The Hindus in Jabbulpure enthused by Veer Savarkarji's personality took a bold stand and protested against the ban on the Procassion So much so that the authorities had to yield in the end. A grand procession through prominent streets of Jabbulpure up to the Pendal was taken out. An elephant in front bore the Hindu Flag. The decorative car of the President was over loaded with garlands. Thousands of enthusiastic citizens kept the streets reverberating with Veer Savarkarki Jay; Hindusthan Hinduonka ! 7-30 to 12 p m. Open Session of the Maha Koshal Provincial Hindu Sabha conterence begins. The Presidential speech of Veer Savarkar before an audience not less than 15,000 was a great success. He was cheered every now and then. Br. Savarkar advised the Hindus to give a united front and get there own Hindu ministries on Hindu tickets.

5-6-39 -7-30 to 8-30 p. m. An Address was given

unanimously to Veer Savarkar on behalf of Jabbulpure Municipality in a silver casket Veer Savarkar in reply spoke for an hour or so on the duties of the Municipality towards the citizens particularly in training them to 'shoot straight" 9 to 10-30 a m The Jains honoured Veer Savarkar and gave him an address Veer Savarkar spoke for an hour the definition of Hindu as expounded by Br Savarkar was appreciated by the Jains. He pressed them further to vote only for those who stood for Hindu interests 5 to 6 15 p m Br Savarkar paid a visit to Arya Samaj Mandir took part in the Havan Ceremony He spoke very eloquently on the Nizam movement and the services of Arya Samajists towards it The speech was made in reply to the address given by Arya Samajists 6 15 to 7 p m Visit to Datta Bhajan Mandal He was given an address by the Maharashtrians He exhorted the members of the club to view the Nizam movement as a crucial test and help it by sending money and men 8 to 12 p m Open Session begins Br Savarkar first made a short speech on the Nizam Movement when many Hyderabadi students who went on strike on "Vande Mataram issue' were honoured The concluding speech of Br Savarkar for nearly two hours wa

unique. The effect of Br. Savarkar's visit could be seen in the arrival of 100 Civil Resisters from Jabbulpur to Nagpur camp just after the Session, for the Nizam Movement.

6-6-39.-8 to 12 a. m. Discussion with prominent workers.

UMARKHED (BERAR)

7-6-39:-Reached Umarkhed at about 10-30 a m. on the 7th June, 1939. Veer Savarkar was honoured at PATUR on his way to Umarkhed from Akola 10-30 to 12-30 Veer Savarkar was given a rousing reception when he reached Umarkhed, He was taken in a grand procession in which thousands upon thousands of Hindus who had come from far a near took part. Many Nizam subjects were also present. The procession lasted for nearly two hours It was an unprecidented event in that part so enthusiatic and so large

7-6-39.-Mr. Uttarvar's bungalow was chosen for Br. Savarkar's residence. 4-30 to 5-30 p. m. Br Savarkar delivered a speech in a temple on "Nizam C. R Movement" before an audience which contained

hundreds of Nizam Subjects who had come defying all strict vigilance of Nizam Police. 6 30 to 8 p m A big open meeting in the Nath Temple where Veer Savarkar spoke for one hour on the "Duties of Hindus towards the Nizam Movement" Audience was not less than 10 000 9 30 to 12 p m A grand meeting in the honour of Veer Savarkar He was given Address in a Silver casket. Many speakers hailded him as a Hindu Hero A purse of Rs 151/- was given to Br Savarkar Tapasvi Babarao Paranjpe was in the chair Owing to the arrangements of the loud speakers the stirring speech of Veer Savarkar on the Nizam Civil Resistance Movement and Success it had already attained" could be heard by the vast audience of not less than 23,000 people who had gathered from several villages round about

8-6 39 -7 to 8 a m A talk with local workers Then Br Savarkar proceeded to the banks of Pinganga to give a send off to many Civil Resisters There were 100 Arya Samajists and 50 Hindu Sabhaits led by Vishnu Shastri Kelkar of Nasik The river forms the border line of British and Nizam territorie Its bed and banks were

flooded with 25,000 men and women who heard the very effective and stirring speech of Veer Savarkar. It presented a scene so thrilling as will never be forgotten by those who witnessed it. 2-30 to 5-30 p. m. Travel from Umarkhed to Vashim, by a motor car. 5-30 to 6-0 p. m. Public reception at Vashim, in the Theatre, already thronged with men and women. He was given an address on behalf of the Municipality. Br. Savarkar had also a talk with many students and workers gathered there from Hyderabad state proper. 6-30 to 8-30 p. m. Travel from Washim to Akola.

Touching Scenes on the Banks of Penganga. Send off to Nizam Civil Resisters sea of men and women Rushed for Darshan of Veer Savarkarji.

Large crouds of men both from British India and Nizam Dominions awaited the arrival of Swatantrya Veer Br Savarkar, the President of the Hindu Maha Sabha at UMARKHED in Berar on the 7th June, 1939. At about 10 a m. Veer Savarkar's motor arrived when loud cheers were raised by thousands of men and women to

welcome the hero champion of the Hindus Volunteers with spears, lances and lathis formed a large procession attended by more than twenty thousand people Slogans were shouted —"Shivaji Maharaj ki-Jay Veer Savarkar ki Jay Hindusthan Hinduonka," Hindu Dharma ki-Jay

It was a golden day in the life of the village Umarkhel The procession terminated after long two hours near the bungalow of Sjt R P Uttarwar the host of Veer Savarkar The village lies on the very bank of the river which marks the boundary between the British and Nizam territories

At 4 30 in the evening Br Savarkar addressed an important select meeting of men from Hydrabad That nearly five thousand men had come from Nizam Dominions is a fact which gives a smashing reply to critics who stress on the apathy of Hindus inside the state

At 6 in the evening in the Nath Mandir Veer Savarkar spoke before a mammoth

meeting on "the Nizam Civil Resistance Movement." He reffered to the incidents that led to battle of Kharda in days olden and explained how Hindus could only a century back give a smashing defeat to the Nizam. He gave a direct warning to the Hindus in Hydrabad to leave off their outward lethargy and be on their guard to protect their interests themselves He asked them to help themselves and justify the great sacrifice that Hindus from outside were doing for them.

At night a third meeting began at about 9-30 p m on a vast maidan The arrangement of loud-speakers made it easy for the twenty-thousand men and women to sit at ease, even in the farthest nook and corner of the open square. Various songs and ballads were sung in the praise of Veer Savarkar and an "Address" on behalf of the citizens of Umarkhed was given to Veer Savarkarji in loud clapping of the vast audience. A purse of Rs 1[illegible] was also given as a token of love the admir[illegible] felt for their hero of heart Those cri[illegible] who are dubious about Hindu Sabha's [illegible]"

masses would have been silenced and deafened in the loud tumult of the thousands of admirers Br Savarkar rose to speak when the meeting burst into loud cheers which must have reached the ears of Nizam officials who were so close on the other bank of the river and must have dreadened them

He spoke eloquently for an hour or so and showed how the Nizam Civil Resistance movement had unified the whole Hindudom "Since the fall of Peshwas he said, "never did the Hindus get a chance to fight under the banner of Hindus Hindus fought for freedom but under false colours for the last fifty years The pernicious idea of territorial nationalism had created a defeatist mentality among Hindus Thanks to the indifference of the Congress, opposition of the British and Nizam that Hindus are again out to preserve and protect their own rights That ten thousand Hindus could so far enter the hell like prisons of the Nizam is a good omen Hindus are bent now on a fight for freedom of the Hindudom as

Hindus under the Gerua Flag" He further explained how the movement was a success and how it had unified all Hindus from Kashmir to Colombo and from Karachi to Calcutta He gave thundering assurance that the Hindu Sabha was not at all exhausted and was ready to fight for one more year even.

Sjt Vishnu Shastri Kelkar—the 2nd Dictator of Varnashram Swarajya Sangha and the leader of the Hindu Sabha batch was honoured and given a warm send off Veer Savarkar spoke warmly of the Arya Samaj fight and gave a send off to their batch also. The meeting dispersed at mid-night in loud cheers and inspiring slogans

The next day, on the 8th of June in the morning the 150 civil resisters (Hindu Maha Sabha's 50 and Arya Samaja's 100) went in a procession headed by the military band from Amraoti, to the banks of Penganga—a distance of three Miles. The news that Br Savarkar was going to give a send off to the batch on the very border point of the Nizam state–on river penganga had transformed the place

into a battle field and a fair All the villagers from the roundabout vicinities even from the Dominions of the Nizam had gathered to pay homage to their Rashtrapati Tongas, bullock-carts, motors were over loaded with men and women Horses, bullocks even he-buffaloes were used as conveyances by the stream of thousands of villagers with families. On the bank of Penganga various shops of eatables were opened Vendors were taking their rounds. The bed of Penganga was flooded with the surging waves of enthusiastic men and women The car of Br Savarkar arrived and the vast crowd cheered his arrival Br Savarkar was photographed with the civil resisters In the tent a meeting was addressed by him As about 12 the out-going warriors after their meals went in a line on the very borders of the British India restless like war horses to step into the field The military band was being played slogans "Hydrabad Hinduonka, Nahi Nizam ki-Bapka Hindu Dharma-ki Jay" etc rending the very skies were raised when Veer Savarkarji in a resounding voice rose to speak

On the other bank of the river Penganga the police of the Nizam fringed the borders The officers of Nizam also were standing within a stone's throw

Br. Savarkar made a vary touching speech. He said " You soldiers of the Hindudom, you are going to war not expecting any pays or pensions or badges but knowing full well that blood-red shirts will be your trophies, lathi-charges your pay, thirst the water supply and hunger the tiffin carrier with you

" The souls of Swami Dayanand and Shivaji Maharaj the Great must today be delighted indeed to see their descendents fighting again as Hindus under Hindu flag. You Hindus who sacrificed their lives under alien flags and for other's gain are now ready to shake off the fetters of the slavish mentality and bent to fight under own Hindu flag and in defence of Hindu Nation, for your brethren in Hydrabad A day will come when Hindus will challenge and defeat any anti-Hindu powers in the world. Go, surely win you will ".

At the words the band again played, slogans—" Hindusthan Hinduonka " etc raised. The faces of Nizam police were made white, blank, and black The leadar Sjt Kelkar with 50 Hindu Sabhaites and other two batches entered the Nizam territory-

really a cave of sufferings and tortures—and so did the Arya Samaj Jathas

Many young students took autographs from Veer Savarkarji on the 11th hour of even going to Nizam territories Thousands of men and women fell at his feet and waved ' arti ' lamps as the noblest and truest champion of the Hindu cause in these days of betrayals They saw in Veer Savarkarji as if a man of Destiny

BOMBAY

At 3-7, 5 7, 6 7, & 8 7 39 —Br Savarkar had a talk with Jyotirmath Shankaracharya on the ' Nizam Civil Resistance Movement who came to see him Br Savarkar had also talks on the same question with Lokanayak Aney, the Rt Hon Gupta and other workers on 28-6 39

' His Holiness the Shankaracharya of Jyotir math after conducting an authoritative inve tigation into the grievances of the Hindus in the Nizam State and after handing over his re port to the Nizam's Cabinet and released it for publication has arrived in Bombay His

Holiness is having several interviews with Barrister Savarkar, the President of the Hindu Maha Sabha apprising the latter with the situation in the Nizam State and the draft of a detailed out scheme of Reforms regarding the Religious Department etc which His Holiness means to send up to the Nizam's Cabinet with a pressing recommendation that they should be immediately introduced".

12-7-39 —9-30 a m. Br. Savarkar had talks on the "Nizam Civil Resistance Movement" with Br Jamnadas Mehta and Jyotirmath Sankaracharya.

19-7-39—Between 9 to 10 a m. Br. Vinayakrao Koratkar (Hydrabad) 8th Dictator of the Arya Samaj Satyagraha Mandal came to see Veer Savarkar and had important discussions

28-7-39 —A big public meeting was held in order to welcome and honour Adv V V Kelkar Baba Madan Singh Gaga (Punjab), G V Damale the heroes who had returned from Hydrabad

Jails The meeting was held on grounds of the Brahman Seva Mandal Br Savarkar, presided Advocate Kelkar, Dr Savarkar, Baba Madansingh Gaga also spoke Br Savarkar spoke on the victory won by Hindus in the Hyd struggle He stressed the moral victory Hindus had won by given a fight under the Hindu flag More than 5,000 Hindus were present

POONA

29-7-39 to 2 8-39 —Br Savarkar left Bombay for Poona by the 12 0 clock train in the noon He was garlanded on his way at Lonavala, Khandala, Shivaji Nagar Stations He reached Poona at 4 p m He was given a rousing reception at the Poona Station Between 4 30 to 6 30 p m Br Savarkar was taken in a procession which terminated near the Kesari Office On the way Br Savarkar saw Mr K V Kelkar, Pleader who had returned from Aurangabad Jail Between 7 to 9 p m Discussion was held under the chairmanship of Dr Chitale on the relations between Democratic Swaraj Party and Hindu Maha Sabha Br Savarkar spoke on

important points regarding the question From 9-30 to 11 p. m A talk on the Nizam Civil Resistance Movement in view of the declaration of reforms in the Hyderabad State.

30-7-39 —From 8-30 to 10 a. m Br. Savarkar spoke on Essentials of Hindutwa before the Sir Parshuram Bhau College students The Hall was packed to its full capacity From 12 to 12-30 p m. A talk with Mr N C Kelkar on the draft resolution to be placed before the Working Committee of the Hindu Maha Sabha between 12-30 to 4 p m. Sitting of the Working Committee of the Nizam Movement Hindu workers from the the Nizam state were also present and other Hindu Sabha prominent leaders were also present. All were unanimous on the point of Suspending the movement and giving a chance to the Nizam Government to translate its words into action. From 4 to 4-30 p m A function in the honour of Veer Savarkar was arranged at K M. Mahajan's residence A purse of Rs 101 was presented Mr. Tamboli also offered a personal purse of Rs.25/ 4-30 to 6-30 p m A special Public meeting of Hindu ladies was addressed by Br. Savarkar He

spoke on the Services that could be rendered by ladies towards the regeneration of the Hindu Nation Though entrance tickets were issued the ground of Tilak Mandir was crowded with not less than 10 000 ladies 7 to 8-15 p m Br Savarkar attended the Guru Pournima function of the R S S and spoke on the utility of the unique organization Some 8 000 Hindus were present in the Nootan Marathi School quadrangle From 10 to 12 p m The Working Committee of Hindu Maha Sabha considered the Nizam Reforms and Civil Resistance Movement The Committee decided to suspend the movement 12 30 night Br Savarkar attended a Dramatic performance of the Jolly Club where he was honoured and offered a purse of Rs 51/-by the dramatist Mr Joshi

11 7 [illegible] to 10 30 a m Br Savarkar addressed the law College of Poona He explained the Role of Hindu [illegible] Sabha in present Indian Politics Sjt N C [illegible]lkar presided The hall was crowded to over flowing 1 30 to 5 p m Dharma Veer Annarao Bhopatkar was given a grand reception on the Poona Station on his release from the Auranga bad jail He was taken in a grand procession Br

Savarkar welcomed him cordially and garlanded. The Procession of Dharma Veer Annarao Bhopatkar and Swatantry Veer Br. Savarkar lasted for nearly 4 hours. 5-30 to 6-15 p. m Visit given to the Namdev Samaj. Br. Savarkars was given a cordial reception and an 'address.' A purse of Rs. 75 was also presented. 6-45—9 p m. Mammoth audience anxiously awaited the arrival of Br. Savarkar in the public meeting before Shaniwar Wada He spoke on the Victory won by Hindu Sangatanists in the Dharma Yuddha of Hyderabad. Br. Jamnadas Mehta presided. Some 40,000 Hindus attended the Meeting. Dharma Veer Bhopatkar was publicly honoured in the meeting 10 to 10-30 p m A talk with promiment workers. 11 to 11-45 p m. Br Savarkar attended the meeting of the Democratic Swarajya Party.

1-8-39 –10-30 to 11-30 a. m A talk with Hindu workers from the Hyderabad State. 4-30 to 5-30 p. m. Br Savarkar Spoke in English before the Fergusson College students on Sino Japan and India Principal Mahajani was in the chair. The Amphi theatre was packed to its full Fergusson

College is the Alma Mater of Veer Savarkar A short visit was paid to the Hindu Ladies Sangha-Rashtra Seva Samiti – 300 girls take actual part daily 6 to 8 30 p m Br Savarkar delivered an inspiring speech in the Tilak Mandir The Meeting was held to celebrate the anniversary of late Lokamanya Tilak the great Sjt N C Kelkar was in the chair Senapati Bapat Dr N B Khare and various other leaders were present. 25,000 to 30 000 Hindus atteneded the meeting Left for Bombay by night train

' Swatantrya Veer Br Savarkar, the president of the Hindu Maha Sabha though suffering from fever for the last six days held interviews yesterday on the 19th inst. with some of the prominent leaders and Dictators of Aryasamaj Mahashaya Krisnaji pandit Buddhadevji Pandit Dayalji and Hindu Sabha leaders Sjt Kalure and others who had arrived only in the morning at Bombay from Hyderabad after their release by the Nizam Government They had a discussion regarding the future programme of Hindu Sanghatan and formation of a strong "Hindu party all over India

Desh Bhakta Tatyarao Kelkar, the well known all India Leader of Poona kindly visited Swatantrya Veer Br. Savarkar on the same day.

"Messrs Anantrao Gadre, Date, Ambhookar (pleader), Kshire and seveıal other prominent leaders and thousands of Maharashtriya Civil Resısters are daily being released. Grand processions and meetings are being held ın every town and city in Maharashtra to welcome the Dharmaveeras back. All Maharashtra is aglee and ıeverberating with "Hindu Dharma-kı-Jay Hindu Maha Sabha-kı-Jay, Hindusthan Hınduvonka"

At Bombay receptions are being accorded to thousands of Arya Samaȷ and Hındu Maha Sabhait Civil Resisters as they pour in. Prominent leaders Sjt. Mahahaya Krishnajı, Pandit Buddhadevjı Shriman Chandkaranȷi Sharda and several others have interviewed Veer Savarkarji on their way back and held long consultations with him on future programme of Hındu Sanghatan.

Br Savarkar has been addressıng meetings

almost daily during the Ganpati Festival being celebrated here in Maharashtra and a triumphant spirit and consciousness of self confidence unknown before pervades Hindudom alround "

22-8-39 —A big meeting was held at Brahmin Sheva Mandal Dadar on account of Ganpati Festival (Tilak Panchang) which was presided over, by Veer Savarkarji He delivered a lecture on the success of the Bhaganagar Civil Resistance movement

On the 24 8 39 —A big & over crowded meeting was held under the auspices of the Girgaum Brahman Sabha in their hall at Girgaum which was presided over by Veer Savarkarji Br Savarkar delivered a stirring lecture for an hour over the Success achieved by Hindu Sanghatanists in the Nizam Civil Resistance Movement Future programme of Hindu Maha Sabha was announced in the very Meeting Civil Resisters from Bombay were also honoured Brahman Sabha contributed Rs 500 – in aid of the Nizam Civil Resistance movement

On the 24-8-39 –Br. Savarkar was accorded a grand reception by the Hindus in the buildings of Mr. Soman at Girgaum. A speech "on the success of Hindu Sanghatanists in the Nizam Civil Resistance movement and the future programme of the "Hindu Maha Sabha" was delivered by Veer Savarkarji when Rs 50/- were presented to Br. Savarkarji in aid of Nizam movement.

27-8-39 -Interview with Sanatani leaders Sjt. Manubhai Pandya and Loyalka in connection with the strong Hindu Front for the next election.

3-9-39 –Veer Savarkarji presided over a condolence meeting of late Sjt. L R. Tairsee held in the spacious hall of Girgaum Brahman Sabha.

WORKING COMMITTEE MEETING (BOMBAY)

10-9-39 to 12-9-39 --A MEETING OF THE WORKING COMMITTEE OF THE HINDU MAHA SABHA was held on the 10-9-39 under Br Savarkar's presidentship at Sardar Griha, Bombay to discuss war situation. Not less than two hundred leaders attended it from

all parts of India Interviews with leaders on next day

DHARWAD

23 9 39 —Grand Reception on Dharwad Station Received by many prominent Hindu Sanghatanist leaders Receptions on almost all stations from Poona enroute Dharwad. Residence at Prof Patwardhan's house From 10 10 to 12 30 & 3-30 to 4-4) p m Discussions with prominent local Hindu Sanghatanist leaders 5 to 5 30 p m Visit to Maharashtra Mandal's Library 6 to 7-30 Speech by Dr Savarkar in Municipal Hall on behalf of Maharashtra Mandal. "Address" was also presented. 8 to 9-30 p m discussion with local leaders

24-9 39 —From 7 to 7-30 a m Visit to Dharwad Gymnasium 7-30 to 8-30 Visit to Karnatic Historical Research Society 9 to 11 a m Speech by Dr Savarkar in English on "Present political policy of Hindu Maha Sabha" in Vijay Talkies An "Address" was also presented to him then 2 to 4 p m Visit to the so-called

untouchables quarter. Veer Savarkarji publicly drank water at the hands of the socalled untouchables and spoke on the necessity of removing untochability. 3 to 3-30 p. m Visit to Boarding and Maternity home of " Vanita Sheva Samaj " and reception on behalf of the Samaj

HUBBLI

At 4 p m Veer Savarkarji left Dharwar for Hubbli by a motor Car 6-30 Visit to Maharashtra Maudal and an " Address " was presented there. 7-30 to 9-30 p m. Public meeting on the ground of Jeen Foctory Br. Savarkar delivered an inspiring speech on " Present Policy of Hindu Maha Sabha" Nearly 8,000 persons attended the meeting to hear the message of Veer Savarkar though admissions were allowed on tickets It was said that such a huge meeting as that had not taken place for many years then. An "Address" was also presented. 9-30 to 9-45 p m Visit to Saraswati Vidyaranya Library 9-45 to 10-15 p m A garden Party on behalf of citizens of Hubli 12-30 p. m Returned to DHARWAD

BAIL HONGAL

25-9-39 -Receptions on the way enroute Bail-

Hongal at the villages of Hossur and Garl Hossur and speeches delivered by Veer Savarkarji 10 30 to 11 30 a grand procession at Bail Hongal in which nearly 1 000 Hindus at that small town had taken part The meeting received him very enthusiastically amidst the cries of Veer Savarkarji ki-Jay Hindu Rastra ki Jay 11 30 to 12 30 Reception & an inspiring speech delivered by Veer Savarkar Nearly four thousand Hindus gathered to have a darshan of Veer Savarkarji and listened to the Message of Hindu Maha Sabha 4 30 p m returned to Dharwad

DHARWAD

5 6 p m Lecture before the students of Karnatic College on The Role of Hindu Maha Sabha & the Present European War' 6 to 7-15 Receptions at the house of Syts Alur and Trilochandal Left Dharwad for Bombay by 9 30 p m Train and reached Bombay at 10 a m on the 26 [illegible]

Barrister Savarkar, the President of the Hindu Maha Sabha undertook an extensive tour

to Karnatic enroute Dharwar Grand receptions were accorded on every station through out the night by thousands of people which made him to keep up all night without sleep. A grand public reception was accorded by the Hindu citizens of Dharwar At Dharwar he addressed several Meetings in Municipal Hall, Theatres, Karnatic College and several other places. Thousands of citizens from far and near attended the meetings though admissions were allowed on paid tickets The proceeds ofcourse donated to the social institutions Thence Br Savarkar went to Hubbli and addressed a mass meeting attended by more than six thousand people Public address was presented to Br Savarkar in the meeting. On the next day he proceeded to Hosur, Gurla-Hosur and Bais Hongal Villagers enroute came out and accorded grand receptions and presented addresses A grand procession attended by more than Six hundred people was taken out, amongst the slogans of "Hindu Dharma-ki-Jay",

"Swatantrya Veer Savarkar-ki-Jay", "Hindus-

than "Hinduvonka" etc Br Savarkar visited several untouchable quarters where he was enthusiastically honoured and he partook of refreshments at the hands of so called untouchables On the whole the Hindu Sanghatan Movement in Karnatic received tremendous fillip through Br Savarkar's tour there

MEERUT

33-9 39 —Br Savarkar left for Meerut with his two Secretaries Sjt J D Malekar & Sjt G V Damale by Frontier Mail for election propaganda

1-10-39 —Arrival at New Delhi at 8 p m 9 to 9 30 p m Discussions with local leaders

2-10-39 —Arrival at Meerut at 11 a m and Reception on the Station Resided in the house of Adv Mithal 11 30 to 12 30 Discussions with local Hindu Sanghatanists including Maharaja Krishna who stood on the ticket of Hindu Maha Sabha against the Congress one in the Meerut election and in whose support Br Savarkar had undertaken the tour 2 30 to

3 p m. Discussions with some Congressite leaders including the Congress Candidate. Sjt Raghukul Tilak. 3-30 to 4-15 Visit to Shivaji Akhada and Reception 4-30 to 5-30 p. m. delivered a Speech in English to the College students on present policy of Hindu Mah Sabha and the subject of Military training Several hundreds of youths attended the functions. An Address was given on behalf of the students to Veer Savarkarji 6 p. m. A great Procession was taken out in which thousands of Hindus had taken part amidst the cries of Veer Savarkarji -ki Jay, Hindu Maha Sabha-ki Jay etc. which was later on obstructed by Moslems near Kudri Bazar, while passing in front of a mosqe A Riot ensued The Hindus were not willing to return back but wanted to take the procession inspite of the Moslem aggression. But the armed police pointed their arms towards the Hindus, leaving the fanatical and aggressive Moslems alone and forced the Hindus to disperse under a lathi charge. Three addresses were presented to Veer Savarkarji enroute before the procession dispersed The Riot

became general and continued for the whole night and for subsequent two days all over the city, later on sec 144 was proclaimed Left Meerut by 7-30 a m train for Bombay and reached Bombay at 8 30 a m on 4-10-39

DEHLI

The Viceregal Interview

6 10 39 -Left Bombay for Delhi Receptions by many Hindu Sanghatanist institutions on the Bombay Central Station

7-10-39 -Reached New Delhi Reception on station

8 10 39 From 8 to 9 a m Discussion with Prominent Hindu Maha Sabha Leaders 9 30 to 10 30 a m Discussion with Nepal Chandra Roy Bengal & several Hindu leaders who had come to meet the President 3 to 4-30 p m Discussion with members of the Shiva Mandir Committee 8 30 to 10-30 p. m Discussions with Bhai Parmanandji and the Sikh leader Bhai Kartarsingh of Lahore

9-10-39 - 9-30 to 10-30 a. m. Writing out the statement 11 a. m to 12 Noon **The Viceregal Interview** took place. 3-30 to 4-30 p. m Discussion with local Hindu Sanghatanist leader. on the Viceregal Interview. The President was invited to tea by Sir Jagdish Prasad & Sir Mudlia the members of the Executive Council of the Indian Government in the evening. At Night he discussed the Delhi Municipal election question with citizens

10-10-39 - Left Delhi by 9 a. m Train and reached Bombay on the 11-10-39 at 8 a m.

PAREL (BOMBAY)

21-10-39 - A big meeting under the auspices of Bhavani Utsava Committee on the big maidan of Parel on behalf of Hindu Sabha Parel. Lecture delivered on "Hindu Sanghatan." Br Savarkar requested the people to observe Hindu Rashatra Day The meeting was attended by more than eight thousand people.

BOMBAY.

22-10-39 - A meeting was arranged by the

a condolence meeting of Late Sjt L R. Tairsee which was presided over by Mr Karanjia, the Mayor of Bombay at Sir Kawasji Jahangir Hall 9 to 11 p m Br Savarkar attended a crowded public meeting which was convened by Girgaum Hindu Sabha at Chunam Lane Bombay, in support of Sjt Balubhai Desai, a candidate who stood on Hindu Maha Sabha ticket for the Bombay Corporation election against the Congress.

Working Committee Meeting at Bombay

19 11 39 –A meeting of the Working Committee of the Hindu Maha Sabha was held especially to discuss –(1) War Situation (2) Hindu Maha Sabha Bhavan Trust and (3) U P Provincial Hindu Sabha question Almost all the leaders of the Hindu Maha Sabha attended it in addition to which special representatives from U P and other Provinces saw Veer Savarkarji and related the situation of their respective provinces The meeting started at 9 a. m up to 12 30 noon and then again from 4 p m up to late in night at Sardar Griha Bombay

CALCUTTA

HINDU MAHA SABHA

21st Session.

Swatantrya Veer Barrister Savarkar left Bombay by Calcutta Mail to preside over the 21st Session of the Hindu Mahasabha at Calcutta.

He was accorded grand receptions at almost all stations. He had to pass two nights and the day without any sleep on account of the enthusiastic receptions accorded by thousands of people at almost all stations enroute to Calcutta.

DECEMBER 27, 1939.

8 A. M. Reached the Howrah Station On the main station he was received by the Chairman of the Reception Committee and many prominent leaders and members of the Reception Committee The station was so much crowded that it took about an hour for Veer Savarkarji to go out of the station. Heaps of garlands were put around his neck as soon as he got down the station and hundreds of photographs were taken.

9 A M From the station he was taken in

one of the largest processions Bengal ever witnessed It was attended by more than 75,000 people An elephant with a large Hindu Mahasabha flag was in front of the procession and there were armed Sikh horsemen around the procession Enroute the procession Veer Savarkarji was accorded receptions at more than 200 places Heaps of flowers were thrown and showers of rose water and scents were sprinkled upon him by the crowds of men and women who stood on gallaries, varandahs and even the roofs of house to have a Darshan of the great Hero of Hindus The procession after being taken through all main streets ended after complete four hours near the Willingdon Park where the Session was to be held, amongst the cries of Veer Savarkarjiki Jay Hindusthan Hinduonka, Hindudharmaki Jay etc

1 P M Flag hoisting ceremony was celebrated on the Willingdon Park Barrister N C Chatterji Secretary, Reception Committee, introduced Bar Savarkar to the thousands of Bengali Hindus who gathered there to celebrate the function of Flag Hoisting A very stirring lecture was delivered by

Bar. Savarkarji detailing out the history of the Hindu Mahasabha Flag.

2 P. M. Returned to Br. N. C. Chatterji's bungalow of whom he was the guest during the Session of the Hindu Mahasabha.

7 to 10 P. M. Veer Savarkarji was invited to preside over the ceremony of the laying of a foundation stone at a Suburb in Calcutta. After delivering a very spirited speech for half an hour the President amongst, the cries of Hindu Dharmaki Jay. Veer Savarkar-ki Jay, laid the stone.

DECEMBER 28, 1939

9 to 10 A. M.-Important interview with Mr. N. R. Sarkar. Discussion took place on the idealogy of the Hindu Mahasabha and its future programme.

1 P. M.-Veer Savarkarji attended the-Session amongst the slogans of Veer Savarkarji-ki-Jay, Hindusthan Hinduonka, etc. by not less than eighty-five thousand persons who rushed in the Pendal to attend the Session.

4-30 P. M.-Barrister Savarkar's name was formally proposed in the Session as the President

After being seconded it by many important leaders of the different provinces, amongst the cheerful claps he was formally declared to be the President of the 21st Session of the Hindu Mahasabha continuously for the third time

5 7 P M Veer Savarkarji delivered his Presidential address before an audience of more than eighty five thousand

DECEMBER 29, 1939

8 to 9 A M Informal talks with leaders from different Provinces mainly with S P Gidwani Viroomalji Begraj Bhojraj Advani and Bhai Parmanandji

11 A M to 2 P M—Veer Savarkarji attended the sitting of the Subjects Committee which took place in the pandal erected side by side to the main pandal

2 to 9 P M —The President attended the open Session of the Hindu Mahasabha in which many resolutions thought over by the Subjects Committee were passed

DECEMBER 30, 1939

8 to 10 A M—Informal talks with Dr B S

Moonje, Annrao Bhopathar, Sir J. P. Shrivastav, Dr S P. Mookerji and local leaders of the Bengal Provincial Hindu Mahasabha.

12 to 2 P. M. Sitting of the Subjects Committee in the pandal

2 to 10 P. M.--The President attended the open session. Up to 8 P. M. resolutions were passed Then up to 10 P. M Veer Savarkarji delivered the concluding speech. Thus the magnificent session of the Hindu Mahasabha session was over.

DECEMBER 31, 1939.

Barrister Savarkar, owing to the exhaustion of the continuous work of three days, was taken ill for the whole day. He could not attend the Working Committee meeting which took place at 11 A. M and owing to his absence it was presided over by Dharmaveer Moonje In the same Working Committee meeting election of the Members and office-beares took place

5 to 5-30 P M --A grand graden party was arranged by Barrister N C. Chatterji in hounour of

H H the Maharaja of Nepal on behalf of the Hindu Mahasabha Veer Savarkarji could not attend it owing to his ill-health Nevertheless on hearing that he is ill the Maharaja went in person to his room and by his sick bed very kindly inquired after Barrister Savarkar's health and appreciated his services towards the Hindu Sanghatan movement

7 P M.-Barrister Savarkar and his party after thanking the members of the family of Barrister Chatterji and especially Barrister Chatterji for the grand hospitality shown by him to Veer Savarkarji bid goodbye to Calcutta and by 7 30 P M Mail left Calcutta for Bombay amongst the enthusiastic slogans of Hindu Sanghatan by so many leaders and persons who had come to the station to bid goodbye to their revered President

During the period of his whole journey he was suffering from fever On his return too, on almost every station people had come in thousands to accord reception but owing to his ill health he could not receive their receptions

2-1-1940 At 8 A. M. Veer Savarkarji arrived in Bombay.

9-1-1940. Interview with Sjt. R K Tatnis, Editor "Vividha Vritta"

10-1-1940. Interview with Mr. Morace, the Agent, News Chronicle. Discussion for about an hour took place on the future programme of the Hindu Mahasabha and its idealogy

13-1-1940 Interview with Dr. Ambedkar and Principal Donde.

"The special correspondent of the " News Chronicle." the leading Daily of the Liberal Party, London, called upon by Br. Savarkar, the President of the Hindu Maha Sabha on the 10th inst and had a special interview with the president in connection with the leading tenets, the ideology and the views on the current outstanding political topics, of the Hindu Maha Sabha

KALYAN TOUR

21—1—1940 Barrister Savarkar paid a visit to Kalyan in response to an extremely pressing and long-standing invitation on the part of the

Hindu public of Kalyan; in spite of his ill health The reception he received from Kalyan and several other adjoining towns was the most enthusiastic one The Kalyan Municipality presented him with a "Municipal" Address Dozens of public institutions also garlanded him on their behalf and a public Address on behalf of the Hindus was presented The biggest meeting the town of Kalyan ever witnessed was held in his honour and he addressed it for a couple of hours This was the first occasion that a loud speaker was requisitioned in the history of the town for a public meeting It was attended by more than six thousand persons A purse was presented to Veer Savarkarji by the Hindu public.

-- 1-40 <u>Interview with some Parsi leaders at Malabar Hill</u> Bombay, at Mr [illegible] Mehta's house The subject of "Rights of Minority and separate electorate" was discussed for a couple of hours Dr [illegible] [illegible] leader of Parsi Panchayat was also present

24—1—10 8 to 10 P M.—Meeting at "Soman Building" at Charni Road (Bombay) Veer Savarkarji was accorded a grand reception and was presented with a purse of Rs. 51. The President spoke on the "Message of Calcutta Session" and "Coming Elections", appealing Hindus to vote only for Hindusabha tickets and not for Congress tickets.

25-1-1940 --Interview with Senapati Bapat at 9 a m. at 4 P. M.- Interview with some 20 leading Parsis at Bombay to discuss the rights of Minorities and coming elections.

Delhi 8-2-1940—to 14-2-1940, to attend the meeting of the Working Committee.

8-2-1940.--Started by Frontier Mail at 21-15 from Bombay Central. Enroute Delhi he was accorded grand receptions at several stations

9-2-1940—Reached New Delhi at 8 P. M. reception accorded by many local leaders.

9-2-1940 — 9 P. M to 11 P. M. Talk with

Bhai Parmanandji and Indra Prakashji in connection with the Hindu Mahasabha Trust which question was going to be discussed in the same Working Committee

10 2 1940–7 to 10 A. M –Talks which Mahashay Ratanchand, Captain Keshavchand Sjt Barve and Mr Jyotishankar Dixit regarding the situation of Punjab and U P elections respectively

10 to 11 A M --Dinner

11 to 4 p m -Meeting of the Working Committee in which the question of the Trust of the Hindu Mahasabha was discussed chiefly Other resolutions also Re- Militia, Bhopatkar's 61st Birth Day etc were passed

4 to 7 p m – Informal talk with Sjt Sharda, Durga Prasadji of Ajmere Sjt Ghatate and Mr Varma of Nagpur and Sjt Begraj, (Sukkur) on the situation of their respective provinces

7 to 9 P M Some leading members of the Maharashtra Mandal at Delhi came to visit

Bar. Savarkarji to attend the Mandal which he could accept as the programmes were already packed.

9 to 10 P. M. Dinner,

11-2-1940 -8 to 10 A. M.-Informal talks with Pt Khairati Ram (Jodhpur); Pt. Bharat Mishra, Ghatate; Ratanchandji etc

10 to 11 A. M.-Dinner

Bhai Parmanandji and Indra Prakashji in connection with the Hindu Mahasabha Trust which question was going to be discussed in the same Working Committee

10 2 1940—7 to 10 A. M —Talks which Mahashay Ratanchand Captain Keshavchand Sjt Barve and Mr Jyotishankar Dixit regarding the situation of Punjab and U P elections respectively

10 to 11 A M —Dinner

11 to 4 p m —Meeting of the Working Committee in which the question of the Trust of the Hindu Mahasabha was discussed chiefly Other resolutions also Re Mehta, Phopatkar's 61st Birth Day etc were passed

4 to 7 p m — Informal talk with Sjt Sharda, Durga Prasadji of Ajmere Sjt Ghatate and Mr Warma of Nagpur and Sjt Begraj, (Sukkur) on the situation of their respective provinces

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10 to 11 A. M.-Dinner

11 to 4 P. M -Meeting of the Working Committee U. P. election question was mainly discussed Also questions of sending deputation to London and Re Radio, etc. were discussed and resolutions passed in connection with them.

4-30 to 7-30-P M A public meeting on "Gandhi Chowk" was held in supp ort of the Hindu Sabha election at Delhi. Different Hindu M. Sabha leaders spoke including Pt Bharat Mishra, Bhai Parmananji, Sjt. Warma Lala Narayan Dutta and others Barrister Savarkar made a very spirited concluding speech appealing to the Hindus to vote only for the Hindu Sabha tickets if they wanted the Hindu interests and Hindu honour

be safeguarded. He spoke for an hour and a half The meeting was attended by more than two thousand people.

8 to 10 p. m --All the leaders who attended the Working Committee meeting were invited by Lala Narayan Duttaji for dinner Veer Savarkarji could not attend it as he was very much tired on account of the continuous link of programmes,

12 2-1940 -8 to 10 30 a m Informal talk with Sjt. Padmarij Jain and other leaders of the Hindu Mahasabha

10 to 11 a. m -Talk with Dr Moonje before Dr Moonje went to interview the Viceroy

11 to 11 30 a m Informal talk with Behari leaders

11 30 to 12 30 Informal talk with C P leaders and Sindhi leaders

1 30 to 4 p m Barrister Savarkar, on invitation from Lokanayak Aney, member of the Central Assembly paid a visit to the Assembly hall along with Bhai Parmanandji and Dr Naidu and

discussed the Hindu Sangatan movement with the leading members of the Assembly.

6-30 to 9 p. m –Informal talk with Bhai Paramanandji, Indra Prakash Sjt. Ganpat Raiji and Dr. Moonje. Dr. Moonje explained to them whatever had passed between him and the Viceroy in the very morning's interview.

Left Delhi on the 12-2-40 and reached Bombay on the 14-2-1940 at 8 a. m.

18-2-1940:–8-30 to 9-30 a. m. Interview with Sjt. Abhyankar of Poona and Parmar. Talk on the future programme of the Hindu Mahasabha.

10 to 11 p. m –Interview with Gokulnath Maharaj Talk regarding Sanatanists.

20-2-1940–Advocate Daundkar and Sjt. Anantrao Gadre saw Barrister Savarkar. Informal discussion in connection with the Maratha League.

West Khandesh Tour. 12-3-40 to 16-3-1940

11-3-40 –Left Bombay by Peshawar Express at 11 p. m.

12-3-1940:–Reached Chalisgaon at 4 in the morning. Enroute he was accorded receptions at

several stations At Chalisgaon he was very enthusiastically received by Sjt Annarao Garud, Sjt. K. D Joglekar and others He was received at Sjt Joglekar's house. Thence he started by car for Dhulia. At about 7-30 a m he reached Dhulia, He was received there by Sjt Garud who was the host during his stay at Dhulia. 7 50 to 8 a m — Reception at Sjt Apparao Kolkar's house 8 to 9 30 A very large procession started from the Tower At about 9-50 the procession came to an end at the house of Sjt Garud It was attended by more than seven thousand persons Immediately after the conclusion of the procession at Sjt. Garud's house the Hindu Mahasabha flag hoisting ceremony took place After ten minutes he left Dhulia by car for Songir

Songir Public Meeting

Veer Savarkarji reached Songir at about 10 30 a m He was received by several persons Immediately after his arrival he addressed a public meeting which was held in his honour He spoke for an hour and a half on the Ideology of the Hindu Mahasabha

12 Noon –He reached Shirpur. He was received by a huge mass. He was the guest of Sjt. Kare (pleader). 2 to 3 P. M. –informal talk with the leaders of Shirpur. 3-30 to 4-30–A huge public meeting was held Barrister Savarkar spoke for an hour appealing to the Hindus there to support the Hindu Mahasabha

5-15 P. M. Arrival at Shindkhed. As soon as he arrived there he was accorded a grand reception Then immediately he was taken in a big procession which was attended by more than one thousand persons. After the procession he addressed a very big meeting which was held in his honour and which was attended by more than three thousand persons. A purse and an address were presented to him by the inhabitants of Shindkhed. The whole programme was over at about 6-30 p. m. Immediately he was taken to Daundaiche by car.

AT DAUNDAICHE He reached Daundaiche at about 7 p m and was taken in a big procession through all the big streets which was attended by more than a thousand persons. As soon as the

Nandurbar Enroute Sjt Jahagirdar of Panthari received him and presented him with a purse

AT NANDURBAR -Arrival at Nandurbar at 4 30 p. m -Immediately he was taken in a huge procession attended by more than ten thousand persons. All the way he was accorded reception at more than a dozen places After two hours, the procession terminated at about 6 30 near the office of Panjrapol An enthusiastic reception was accorded to him in the office of the Panjrapol He thanked the audience that had gathered together for the honour they did him He was presented with an address on behalf of the Panjrapol 8 to 10 p m - A big public meeting was held in honour of Veer Savarkarji More than ten thousand persons attended it. Before the proceedings of the meeting the President was presented with a shawl by Sjt Ke[illegible] lattn Maharaj as 'prasad' Address by more than a d[illegible] n in titutions were pres nted to him A municipal a[illegible] was presented in a silver casket A p[illegible] al was presented to him on behalf of th[illegible] Veer Savarkarji spoke for an hour on the tr[illegible] Nation al id[illegible] logy of the Hindu Mahasabha

[illegible] 1940 7-30 to 8 A M.—Reception at the house of Syt Abhyankar, Pleader 8 to 9 A. M Attended a Public meeting arranged by the ladies of Nandurbar in honour of the President which was attended by more than eight hundred ladies A purse was presented to him. The President addressed the ladies on 'the duty of Hindu ladies in Politics'. 9-15 to 10 A M —Visit to Depressed class association. Pamp[illegible] Association, Bhilla Boarding and Vyayamshala

Nizampur Engagements

Arrival at 10-30 A M Immediately he was taken in a procession The procession ended at 11 A M. Immediately he addressed a public meeting attended by more than four thousand persons He delivered the message of the Hindu Mahasabha to the audience A purse and an address were presented to him Left Nizampur for Pimpalner.

Pimpalner – Arrival at 12-30 p m At once he was taken in a big procession which concluded

at 1 p m Immediately after that Dhwajropan ceremony took place Veer Savarkarji told in short the story of the Hind Bhagwa Dhwaja and its importance 3-30 to 5 p m visits to Bhilla boys' and girls boarding house 5 to 7 p m Shuddi of 6 Bhilla Christians was performed in a public meeting attended by more than four thousand persons Veer Savarkarji addressed it for an hour Veer Savarkarji was presented with a purse and an address Immediately he left for Dhulia again Enroute he was accorded receptions at Sakri and was presented with a purse

Dhulia 14—8—1940

At about 10-30 p m he and his party came back from Pimpalner to Dhulia again

[illegible] on 15 —1940 Informal talk with [illegible] local leaders 8 to 8 15—Visit to [illegible] A[illegible] of [illegible] A shawl was presented to Barrister Savarkarji on behalf of the A[illegible] 8 30 to [illegible] —Visit to [illegible] Shivabram conducted by Sjt [illegible] Khare He was presented with an

address in silver casket. 9-15 to 9-30 - He paid visits to Bhilla boarding, Harijan boarding etc 9-30 to 10 A M. Visited R. S. S. He was given a guard of honour. Barrister Savarkar delivered a lecture in a open meeting attended by more than three thousand persons on behalf of the R. S S. on the important Sanghatanist work carried out by the Sangha. 10-15 to 10-30 A M —Visit to Rajwade's Research Historical Society 10-35 to 11-30 —He was received in the Municipal House. An address was presented to him by the Members of the Municipality.

11-35 to 11-45: -Visited Samarth Vagdeo Mandir 2 to 2-30 p. m Informal talk with some leaders. 2-35 to 3 p. m Tea party with some leading gentlemen of Dhulia at Sjt Apparao Kelkar's house. 3 to 3-30 He was received by the Students An address was presented to Veer Savarkarji on behalf on those students. 3-35 to 4-15 Reception by ladies of Dhulia in the Theatre. Some four hundred ladies were gathered together in the Theatre to hear the message of Veer Savarkar The President spoke on "what duties should be done by ladiesin the

National movement' A purse was presented to him on behalf of the ladies. 4 30 to 4-50 – Reception was accorded by Rashtra Seva Samiti 5 to 6 p m informal discussion with some two hundred leaders in the theatre from different towns and villages in West Khandesh

6 to 7 p m The biggest meeting Dhulia ever witnessed was held which was attended by more than ten thousand persons. He was presented with addresses by several institutions The President was presented with an Address a silver flower pot and an Address on behalf of the citizens of Dhulia. The President spoke for an hour on the 'Ideology of the Hindu Mahasabha and its future programme' He left Dhulia for Bombay at 9 p m by car Reached Chalisgaon at 11 p m and started by 11 10 p m train for Bombay Reached Bombay on the 18-3-1940 early in the morning

<u>*Madras Tour*</u> 20—3—40 *to* 28—3—40

20 3 40 Veer Savarkarji left Bombay for Salem to attend the Hindu Conference there by Madras Express (14-20) 21 3 40 reached Arkonam at 17 p m for the change of train to Salem On the

same day he left Arkonam by 10 p. m. and reached Salem on the 23-3-40 in the morning. Enroute the President was accorded enthusiastic receptions almost at all stations and especially at the following stations:- Poona, Sholapur, Gooty, Raichur Guntakal, Tadpatri, Arkonam At several stations he was presented with addresses.

22-3-1940:-In the morning informal discussion with the members of the reception committee of the Conference. Later an addressed was psesented by the Municipality. He addressed the gathering of nearly seven hundred persons in the Municipal hall on the 'Compulsory Military Training in high schools and colleges" appealing the Municipality to take up that task as soon as possible and set an example to other municipalities in the provinces Later he was honoured very enthusiastically by the Vaishya Literary Society. The President delivered a speech before an audience of more than a thousand persons on the "Necessity of Hindu Sanghatan movement and Hindu Mahasabha in the Southern India '

In the afternoon a gathering of different leaders

of different communities was held in the hall of Dr Naidu's bungalow where the President was to stay The President was presented with addresses by the following institutions – Adi Dravida Association Barbers' Association Multani Association The President spoke on Temple Entry, removal of of untouchability Sindh Riot and on the necessity of Hindu Sanghatan and Hindu Maha Sabha Some Sanatanists also joined the gathering They were given a Draft prepared by the President stating in short 'On what points the Sanatanists and the Hindu Mahasabhaits can work together on a common platform' The biggest procession Salem ever witnessed was taken out in the evening It was attended by more than five thousand people At more than a dozen places he was presented with addresses

Flag Hoisting

[illegible]-3—1940 Flag hoisting ceremony near the pandal in which the Conference was to take place The President unfurled the Hindu Maha Sabha flag and delivered a very enthusiastic speech on the importance of the Hindu Maha Sabha flag. At the opening [illegible] delivered [illegible]

his presidential speech stating therein mainly the necessity of Hindu Mahasabha and Hindu Sanghatan movement and compulsory military training in Southern India.- Later, discussion with some of the Sanatanists over the Draft of the President which he had prepared and forwarded to all Sanatan Mandals throughout India Visited Hindu Mahajan High School He was presented with an address. He addressed the students on "Military Training". Then a visit to Star Vyayamshala Laying of the foundation stone by him. The President spoke on the necessity of Hindu Sanghatan and military training. Visit to Ghogai (Weavers) area. A big procession was taken out as soon as he reached there. It was attended by more than two thousand persons. The president addressed a huge meeting which took place in the Vyayam Shala The President was presented with addresses by various institutions Veer Savarkarji spoke on Hindu Sanghatan and military training 7-15 to 8 p. m. The President unveiled the portrait of Sjt Vijiaraghavachariar in the Mandap where the Conference took place At

the very time addresses were presented by the following institutions Vellore Hindus, Bharatmata Youth League Literature on Tadpatri was presented to him

Open Session

24-3-1940 The President's speech at session on the correct definition of "Hindutva' and the right meaning of Swarajya or Swatantrya Address was presented by the Saurashtra Physical Society of Salem Concluding speech by Barrister Savarkar especially appealing to the Hindus to oppose the Moslem League's Scheme of partition of Hindusthan In the evening a visit to Literary Society Address was presented Then visit to Sjt C Vijiaraghavachariar's house for tea Left Salem on the 24-3-1940 for Madras On the way the whole night at many stations people came from far and near to see the President

Madras Reception

[illegible]-10 In the morning he arrived at Madras A large gathering accorded him a reception at the Central Station On alighting

from the train, he was garlanded and given an ovation The President performed the flag hoisting ceremony at the office of the local Hindu Sabha. There was a large gathering of Hindus. On arrival, the volunteers of the Hindu Sabha presented him a guard of honour. Mr. S. Srinivasa Aiyar, Secretary of the Hindu Sabha, welcoming Barrister Savarkar, referred to the signal services which the President was rendering to wards the revival and consolidation of Hinduism. The President, unfurled the flag

Opening a branch of the Hindu Mahasabha in George Town the President said that there was no hope whatsoever of India being free as a nation unless the Hindu consolidated themselves into one strong unit. The function was largely attended. Mr Parasuram Jathanand presided On behalf of the South Indian Arya Samaj, a welcome address was presented to him.

25-3-40. 8-45 to 9-15 Visit to Provincial Hindu Sabha office. Flag hoisting ceremony by the President. The President spoke on the "Importance of

the Hindu Mahasabha Flag, the real National Flag" Visit to Arya Samaj (George Town) Grand reception. Address was presented. The President spoke on the "Hindu Sanghatan" before an audience of more than 500 persons The function was presided over by Sjt Parsram Jethanand Interview with Dr T S S Rajan, Ex Minister, on the past memories in England. Reception by Colonial Association in Hindu Sabha hall Discussion regarding society and its works and future programme Then visit to Mylapore Recreation Club Addresses were presented by the Club and the Hindu youths The President appealed to the youths to take up the question of compulsory military training in hand and referred to the right definition of Swatantyra.

In the evening a vast public meeting was held at the [illegible]ch under the Presidentship of Dr P Varadarajulu Naidu As soon as the President came to the beach the vast crowd of people gave him ovation Several institutions in Madras presented him with welcome addresses He delivered a very spirited speech before the vast audience of more than sixty thousand

for an hour and a half on the "Necessity of Hindu Sanghatan and Hindu Mahasabha" in the Southern India. He referred to and condemned the partition Scheme sponsored by the Moslem league.

26-3-1940. Visited the R. S. S. Visit to Maharashtra Association. Address was presented to him He spoke for half an hour advising the Maharastrians especially to keep up the Hindu Sanghatan movement alive. Visit to Maharashtra Mandal's building. Inverview with Sjt. Goenka, owner of Indian Express and Dinamani; Paul and Co's manager Visit to Gujarathi Association. Address presented by Marwari Association, North Indian Association, Sindhi Association and Gujarathi Association. Spoke for twenty minutes on the necessity of Hindu Sanghatan. Visits to Hindu Dharama Maha Mandal, at Sriman Lodd Govindoss' house An address and a chandan box were presented to the President by Shriman Govindassji on behalf of the Mahamandal A vast meeting on the beach under Dr Naidu's presidentship celebrating "Shivaji the Great birth day." The President spoke for an hour on the "Right and

real policy of Shivaji" appealing to the audience to follow the same policy The meeting was attended by more than sixty thousand persons A social dinner at night in Grand Hotel

Reached Bombay on 28 3 1940 at 9 a m During the journey back to Bombay the President was accorded receptions at several stations especially at Pottur Rasampeth, Yeraguntula, Todiarpeth, Adoni, Tunga Bhadra, Raichur and other stations

Back in Bombay

17-4 1940 –All non-Congress Parties meeting at Sir Chunilal Mehta's bungalow It was presided over by Dr R P Paranjpe Barrister Savarkar attended it on special invitation from Dr Paranjpe Many Party leaders also were present Dr Ambedkar too was invited to the place Discussion regarding a common non Congress front in the next election, took place On the next day the same discussion was continued

[illegible] 4 40 –The President presided over the conference of [illegible] near [illegible]

Nearly ten thousand Hindus had gathered. Veer Savarkarji spoke on the idealogy of the Hindu Mahasabha, necessity of Hindu consolidation, Pakisthan Scheme of Moselm League and the coming Census

Travancore Tour 2—5—40 *to* 10—5—40.

Barrister Savarkar's Travancore tour proved a tremendous success. On leaving Travancoro the Hindu public thanked him and assured that no leader had ever received such unprecedented ovations throughout the State. The Hindus of all classes were most deeply stirred by his eloquence, personal magnetism and hailed him as a deliverer from despondency and defeatist mentality. From Quilon Savarkarji with Dr Varadarajulu Naidu came to Tinnevelly where large crowds received him at station and took him in a very big procession. In the evening a mammoth meeting was addressed by him.

From Tinnevelly he proceeded to Madura Thousands of people accorded most enthusiastic welcome at the station. A meeting attended by some thirty thousand people who poured in Madura

from far and near to welcome Savarkarji was addressed by him in an exceedingly eloquent speech The Tamil Nadu leader Dr Varadarajalu Naidu presided

From Madura, the President and Dr Naidu left for Madras, on the 9th of May During their eight days tour Savarkarji visited a dozen leading towns, delivered nearly fifty speeches and received a hundred addresses, and gave the inspiring message of Hindu Sanghatan to half a million Hindus in person. Owing to the propagandistic visit of these two leaders, the Hindu Mahasabha cause has received tremendous fillip in Tamil Nad

Travancore tour

Veer Savarkarji was invited by the Nair Service Society to preside over the Hindu Conference at Changanacherry in Travancore Left Bombay on [illegible]-5-40 at 11 25 Madras Express Reached on the 7-5-40 at 17-[illegible]5 Rousing reception at several stations enroute [illegible] reception was accorded at the Central Station of Madras by thousands of persons [illegible] to 7 [illegible] — T[illegible] and Dinner at Dr [illegible] house

Thence he proceeded to Changanacherry from Egmore (Madras) by 20-15 the very night, accompanied by Dr. Varadarajulu Naidu. Almost at all stations people from far and near came to see the hero of the Hindus and accorded grand receptions. Especially at the following stations people were present in thousands Changan Pethu, Villupuram, Trichanopolly Dindigul, Madura, Tirumangalam Virudhunagar, Rajapalayam, Sankarankoil, Ponalur, Kottarakara, Kundara and Quilon. Almost at all stations addresses also were presented to him, and in reply to them Veer Savarkarji had to deliver small speeches for the whole night and the day.

4–5-1940 — Reached Quilon. Thence he was taken by the State officials as a state guest to the Travellers' bungalow for tea Left the place after two hours for Changanachery (a distance of 54 miles) from Quilon to Changanacherry was decorated in honour of the great Hindu hero Veer Savarkarji. Enroute he was given very rousing receptions at the following places — Kottarkara, Adoor, Pandalore Chega-

nnoor, Vallom Kulam, Tiruvalla, Muthur Changanachery At Changanachery he was taken in a procession attended by some thousand people Later an address by the Changanachery Municipality was presented

5-5-1940 – Interviews with Christian leaders, representatives of newspapers and leaders of so-called untouchables Informal discussions with them Then the open Session Veer Savarkarji delivered his Presidential address Spoke mainly on "the necessity of the Hindu States, tendency of the Hindu Mahasabha towards the Hindu States, necessity of Hindu Sanghatan and Hindu Mahasabha" which appealed to the audience very much The Hindu Mahasabha flag was hoisted for the first time by Dr Varadarajulu Naidu Then a visit to the Exhibition

6-5-1940 — Interviews with Nambudri Brahman in the Morning At the open Session the President spoke on the importance of the Hindu Mahasabha flag President's conclu

ding speech on "Shuddhi", and "Military. Training" in particular. Left Changanachery for Quilon with Dr. Naidu in the evening

Reached the main station of Tinnevelly. Thousands of men had gathered at the station to accord a hearty reception to the President Immediately he was taken in a procession attended by more than five thousand persons A vast meeting attended by some fifteen thousand people was addressed by the President. The President appealed to the audience to take up the Hindu Sanghatan work in hand at once and defined the real and national definition of a "Hindu". An address was presented to him

On 8 5-40 Bar Savarkar left Tinnevelly for Madura Enroute Madura he was accorded reception, at Kolipatti, Satur, Virudhunagar and many other stations At 12 p. m. Veer Savarkarji reached Madura, where thousands of enthusiastic Hindus had gathered on the station, to receive him and have his 'darshan.' The holy priests of the 'Athens of the South' gave him great honour on the station

Veer Savarkarji was then taken in a large procession headed by elephants horses and camels carrying proud Hindu banners. As many as 20,000 Hindus took part in the procession which moved majestically through the main roads of the ancient city The streets were highly decorated Garlands were strewn on Veer Savarkarji, rose water sprinkled every where mixed with fragrant sandalwood Some six addresses were presented to him enroute the precession The procession concluded at the house of Mr Rao

In the after noon, reception was accorded to and addresses presented to Bar Savarkar by the Multani and Gujarathi Associations in the city

In the evening he visited the Meenakshi temple Great honour which is given only to respectable Acharyas was given to him by priests. Veer Savarkar was presented with a silken Dhoti as a 'prasad.' The great temple was illuminated with lights and the deities were decorated with jewels

In the evening at 5 30, a vast meeting was held

on the Municipal ground attended by some 30,000 Hindus. Veer Savarkar was profusely garlanded and 16 addresses were presented to him. Bar. Savarkar spoke for 80 minutes on the need of a consolidated Hindu Sanghatanist front and the necessity of Hindu Mahasabha to protect the legitimate rights of Hindus.

Bar. Savarkar left for Bombay at night, via Madras. On his way he was accorded welcome on numerous stations.

The tour in brief can be summed up as follows —

Barrister Savarkar's Travancore tour proved a tremendous success. On leaving Travancore the Hindu public thanked him and assured that no leader had ever received such unprecedented ovations thoughout the State. The Hindus of all classes were most deeply stirred by his eloquence and personal magnetism and hailed him as a deliverer from despondency and defeatist mentality.

From Quilon Savarkarji with Dr. Varad Rajulu Naidu came to Tinnevelly where large crowds

for Madras on the 9th of May.

Through these eight days tour Savarkarji, visited a dozen of leading towns, delivered nearly fifty speeches and received a hundred addresses and gave the inspiring message of Hindu Sanghatan to half a million of Hindus in person. Owing to this propogandistic visit of those two leaders—Bar. Savarkarji and Dr. Naidu, the Hindu Maha Sabha cause has received a tremendous fillip to Tamil Naidu work of Sanghatan.

POONA (11-5-1940 to 12-5-1940)

11-5-40 -Left Bombay for Poona to attend the 61st birth-day ceremony of Dharmaveer Annarao Bhopatkar 4-30 p. m Reached at Poona 4-45 to 5-15 Visit to R. S. S. Summer Camp where a discussion of leaders of R. S. S. from different districts was going on The President delivered a short speech on the necessity of Sangha 6-30 to 8-30 Attended the Function of Birth-day Ceremony of Dharma Veer Annarao Bhopatkar. Veer Savakar delivered a lecture for 45 minutes on the Hindu Sanghatan and other social work done by Dharma Veer Bhopatkar throughout his life.

C..

Left Poona by the same night for Bombay

18th & 19th May, 1940.—The third Working Committee of the current year took place at 'Vijaya Nagar Building' Dadar, to consider the War situation. Many leaders from different provinces, both members and invited guests as well, were present.

18.5.1940.—9.30 to 12.30 p. m.—A public meeting was arranged on the grounds of Samartha Vyayam Mandir. It was presided over by Shriman Baburao Khaparde. Leaders from different provinces who had come to attend the Working Committee spoke on the Ideology of the Hindu Mahasabha and necessity of Hindu Sanghatan in India.

19.5.1940.—9 to 10.30 p. m.—A vast meeting attended by more than five thousand people was held on the grounds of Samartha Vyayam Mandir. The main speaker was Barrister Savarkar. It was presided over by Baburao Khaparde. Ven. [illegible] delivered a speech for an hour and a quarter on "My Travancore tour and future of Hindu Sanghatan in Travancore."

20-5-40 - Interview with Sjt. Barve, Sjt. Jagganath Prasad Warma, Sjt. Durga Prasad and Sjt. Sharda.

28th May 1940:- Veer Savarkar Jayanti was celebrated all over Hinduthan.

POONA 29-5-40 to 31-5-1940.

29-5-1940:-6-15 p. m. Arrival at Poona. Grand Reception on the Station.

9 to 10 p. m. Interviews with Annarao Bhopatkar, Sjt. Date and Sjt. Gajananrao.

6-30 to 8 p. m. Lecture on the ground of Tilak Mandir on behalf of Vasant Lecture Series on the subject of 'Agryahôôn Sutaka." Entries were allôwed on tickets. Even then not only the ground but all the compound-walls of the Mandir were fully packed up by thousands on thousands of people. The lecture continued for an hour and an half.

30-5-1940 - 8 to 10 a. m.-Interviews with Dr Moonje, Sjt. Bhopatkar Sjt. Ketkar & Sjt. Barve.

2 to 3 p. m.-Informal talk with some leaders

3-20 to 4-30 p. m.-A lecture on the grounds of

Tilak Mandir under the auspices of Hindu Mahila Mandal on the subject of 'Jarasandha Vadha" and "duties of ladies in today's politics." Entries were allowed on tickets Some seven to eight hundred ladies had attended. 5 to 5-30 -Visit to the Maharashtra Mandal 6 to 8 p m -A mammoth public meeting on behalf of Poona Hindu Sabha before Shaniwar Wada The Meeting was presided over by Sant Pachlegavkar Maharaj The President spoke for an hour and a half on "the Mahasabha and the Maha Yuddha" The meeting was attended by more than thirty five thousand persons

9 30 to 12 p m -A small gathering of about 150 leaders of different Hindu Sanghatanist parties was held to consider the War situation and programme of the Hindu Maha Sabha. All of them agreed on the proposal of uniting a common Hindu Sanghatanist front to contest the coming elections against the Congress & such Pseudo national bodies

11 5-10 -Left Poona for Bombay

17 6 1940 -Visit to Sir Chimanlal Setalvad with Sjt Tatnis

10-6-40 -Attended a meeting in Town Hall called by the Governor of Bombay on the special invitation from the Governor. It was attended by some 100 selected leaders of different parties.

17-6-40:-Interview with Sjt Ramrao Deshmukh Discussion on the political situation and war efforts

30-6-40 - Meeting to condole the death of the great Hindu Sanghatanist and the founder of R S S. Dr. Hedgewar, at Brahman Sabha Hall, Girgaum, Bombay, Savarkar presided. Dr. Deshmukh, Solicitor Pandya; Dr. Savarkar, Jamnadas Mehta were the chief speakers.

1-7-40.-Interview with Barrister Jamnadas Mehta in connection with the Viceregal invitation from Simla.

Simla (Viceregal Interview) 3-7-40 to 8-7-40.

"Veer Savarkar, President of the Hindu Maha Sabha after his return from H. E the Viceroy was surrounded by group of Press representatives to know the details of his interview. Veer Savarkar

informed them that he agreed with H E the Viceroy that the talk of the interview was to be kept absolutely confidential The reporters then discussed with him the general political situation of the country

"At 5 30 p m Sir Jai Lal, Retired Judge High Court Lahore arranged in his honour a Tea Party at his residence Prominent among those were Sir Jogindrasingh Ex Minister of Punjab Raja Sir Daljit Singh Sardar Raghuveer Singh Justice Varma of the Patna High Court, Mr U N Sen and other leading Hindus of Simla After the Tea, discussions began regarding the Hindu Maha Sabha movement Veer Savarkarji enunciated the ideology and explained the policy of the Hindu Maha Sabha. There was a strong feeling evidenced amongst those present that the Hindu Maha Sabha must be strengthened as it alone was the stronghold of the Hindu cause

After interviewing H E the Viceroy on Friday the 5th of July, 1940 Bar V D Savarkar the President of the Hindu Maha Sabha was pressed by Simla public for public reception pro-

gramme. But important political interviews left him no time. Only a programme of five minutes "Darshan" was arranged on his way to station. Accordingly on Saturday the 6th inst. while going to the station thousands of merchants, firm-owners, house-holders stood with garlands at doors and honoured Veer Savarkarji as he passed through overcrowded streets with Hindu Dharma-ki-Jay, Veer Savarkar-ki-Jay Hindusthan Hinduonka. The President addressed them for five minutes. Then he attended a tea-party at Dr. Kedarnath's bungalow and addressed distinguished leaders, doctors, corporators, Vakils, who were gathered there, with a powerful speech. When he reached Station, he received telephone from H. H. Jamsaheb Chancellor of the Chamber of Princes to interview. But could not cancel programme and boarded train. At Kalka entroute Sjt Valchand Hirachand met Savarkarji and had a long interview for hours. All of a sudden Sir Shikander Hayatkhan, Premier of Punjab on learning that Savarkarji was in the train entered his compartment and greeted Savarkarji most movingly as old friend and party leader in London Savarkarji could not recognize him first, but after introduction greeted him in return. Sir Shikandar

took Bar Savarkar into his compartment and the two leaders had a cordial and important talk on leading political and communal problems Interview with Shri Malaviyaji at Delhi was arranged by friends but it was dropped as the crowded programme prevented the President from getting down at Delhi enroute to Bombay He reached Bombay on Monday the 8th inst

Tilak-day-Tour to Poona
1st August to 4th August 1940

On the 1st August 1940 Bar Savarkar left Bombay for Poona at 12 noon and was given an enthusiastic reception on the Poona Station by a large gathering

From 7 p m to 8 p.m Veer Savarkarji visited the Variety Tailoring College, attended the sitting of the Democratic Swarajya Party and was present at the time of the Tilak Anniversary lecture delivered by Bar Jamnadas Mehta in the Tilak Mandir

At night after dinner there was discussion on

R. S. S. after which Bar. Savarkar attended the Subjects' Committee sitting of the Democratic Party.

2-8-1940

After a talk with S. L. Karandikar in the morning Br. Savarkar proceeded to perform the opening ceremony of a pure Marathi school.

At 9-30 he reached Democratic party conference, where he delivered an outspoken speech on the 'War policy of the Hindu Mahasabha.

In the evening he went for a personal visit to Jagganath Maharaja, where an informal talk was held with the host and Messrs. Khaparde and Ghatate.

From 5-15 to 7 Discussions regarding the writing of the History of 'Bhàganagar Struggle' with Messrs. S. R. Date, A. S. Bhide, R. G. Bhide, G. V. Ketkar, and others Mr. Ketkar discussed some points regarding the 'Hindu Sanghatan Nidhi'

At night a meeting of leaders and Hindu Sanghatanists from all parts, was held in Tilak

Mandir, where Bar Savarkar had a heart to heart talk with them, regarding the visits to the Viceregal Lodge the proposed expansion of the Executive council & such questions regarding day to-day politics

3-8 40 In the morning visits paid to the historical Tulsibag and to the Zamphar Tailoring College where he addressed a good audience, on Hindu Sanghatan

In the evening a very big meeting of Hindu Sanghatanists Ladies was addressed by Bar Savarkar, where he spoke on 'Duties' of Ladies in politics" More than 1 000 ladies attended

In the evening Veer Savarkar made an inspiring speech before a mammoth meeting of 15 000 Hindus, in front of Shaniwar Wada He convincingly spoke on the Doctrine of the so-called 'Absolute non-violence —which he styled as Absolute sinful Dharma Veer Bhopatkar presided

After the second [illegible] programme in the [illegible]

he left Poona for Bombay at night and reached Bombay at 6 O'clock in the morning.

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4th Working Committee was held at Nagpur on the 10th & 11th of August 1940. Bar. Savarkar could not attend it as he was suffering from acute sciatic pain in the leg. So Dr. B. S. Moonje presided.

Babu Padmaraj Jain & Prof. V G. Deshpande were elected as general secretaries owing to the vacancies caused by the resignation of Bar. B. C. Chatterji & the untimely death of late Sjt. J. P. Varma, respectively.

VEER SAVARKAR'S HEALTH
'THE SCIATIC PAINS."

"The sciatic pains in the leg of Barrister Savarkar continues to be acute Medical experts are paying every anxious attention in treating his case Last night he had relatively better sleep Hindu Sabha offices and offices of some leading Hindu Sanghatanist papers are visited by crowds of anxious public to know the state of Barrister Savarkar's health Visits to the President personally in the sanatorium are still not allowed

"Yesterday important letter from Viceroy has been received by the President regarding Political situation The Viceroy expresses in his letter personal and touching anxiety regarding his health General Statement by Hindu Maha Sabha will be issued by Barrister Savarkar, the President as soon as he is recovered, stating the policy of Hindu Maha Sabha regarding political situation"

28–8–40

Then the 5th meeting of the Working Committee was held in 'Vijayanagar Dadar Bombay on the 21st & 23rd of September 1941

Bar Savarkar could not attend it owing to his prolonged illness and therefore Dr Moonje presided over it. In this meeting Dr Moonje was nominated as the working President Bhai Perma nand B G Khaparde, Sir G Narang Sir Shri Vastav and others attended the meeting

Before the meeting Dr Moonje, Syt. L B Bhopatkar, Ketkar & many of the prominent leaders saw Veer Savarkarji at his residence 'Savarkar Sadan' and discussed the War Situation

On these days all those who came for the meeting, came in groups to see Bar. Savarkar & discussed with him for guidance their local problems & situation.

Dr. Moonje before leaving Bombay, saw Bar. Savarkar again and discussed the outline on which the letter should be sent to H E the Vicorey.

A big meeting at Chaupati was held on behalf of the Mahasabha, when all the leaders expressed their views on the political situation and Hindu Sabha policy.

Working President During President's Illness

"Barrister V. D. Savarkar, the President of the Hindu Maha Sabha after receiving necessary medical treatment at the Sanatorium was taken yesterday through an ambulance car under medical advice to undergo further recuperative treatment. He is strictly confined to bed, cannot move about and so no intellectual work or interviews will be allowed until further recovery. Consequently the public are requested to kindly refrain from paying personal visits.

"In view of this prolongation of his illness and consequent inability to attend official work, Barrister Savarkar is contemplating to call upon one of the Vice-Presidents of the Hindu Maha Sabha to act as a Working President during President's illness." Accordingly Dr Moonje took the charge

The 6th Meeting of the Working Committee was held on 21st & 22nd November at Hindu Nivas Dadar (& at 'Savarkar Sadan' also) under the presidentship of Dr Moonje

U P election question regarding the Hindu Sabhas there, was also discussed in this meeting, along with the political matters affecting Hindudom

MADURA TOUR

Hindu Mahasabha Twenty-second Session 28, 29, 30 of December 1940 —

Left Bombay on the 25 12 40 by Poona Passenger 12 10 with his party and some fifty delegates from Bombay to join the special train which was going from Poona to Madura.

Reached Poona on 25-12-40 at 4-30 p. m.

On many Stations,-Kalyan, Thana, Karjat, Khandala; Lonavala etc. he was given cordial receptions by crowds of Hindus. A grand reception by thousands of men at Poona

Left Poona by special train at 8 p. m. with some 270 Maharashtra delegates.

The Special reached Madura on the 27-12-40 at Madura at 4-30 p. m. Thousands upon thousands of Hindus were waiting on the station from the noon to receive their Rahstrapati Veer Savarkarji. As soon as the train rushed in the station, he was recevied by that vast crowd amongst the slogans of Swantantrya Veer Savarkarji-ki-Jay, Hindu Maha Sabha-ki-Jay etc. On the station he was garlanded by more than one hundred different institutions. Thence he was taken on a chair to a decorated Chariot near the station from where the Procession was to start.

(Enroute his journey to Madura from Poona he was accorded cordial reception and presented with addresses on almost on every station day and night, so much so that he could not get even little rest even at night times).

The Procession Started at about 5 30 p m on 27-3 1940

It was attended by more than thirty thousand Hindus Bands of Horse riders were there near the Chariot to guard the President The Procession was headed by a Musical band and an elephant with the Pan-Hindu Mahasabha Flag Some twelve elephants were moving in front of the Chariot sprinkling water of sacred rivers of Hindusthan

Thus the procession was going through main streets of Madura, amongst the enthusiastic slogans of Veer Savarkarji ki-Jay Hindusthan Hinduonka etc At more than two hundred places he was garlanded by different institutions & shops house owners priests etc. enroute his procession Some twenty addresses were presented to him All the way rose water & chandan was sprinkled and fruits and Limboos' were thrown by Hindus in his honour As soon as the procession came to the Minakshi temple, the preists accorded him that reception which is accorded to only Maharajas and heads amongst priests The procession stopped near the big pandal raised by the Reception Committee for

the Session, with a short message of Barrister Savarkar to the persons in that procession, the procession terminated at about 8-30.

As soon as he got down, he was very much pressed by the leaders of Aryan League to go there and deliver a short message to their conference which was going on there. Accordingly he went there in the Conference and delivered a very enthusiatic speech on ' who is a true Aryan,-whether a desciple of Gandhi or of Shri Dayananda

Reached Dr. Naidu's house at Madura at 9 p. m.

9 p. m. to 10 p. m. Talks with some Hindu Maha Sabha leaders at Madura & other provinces

28-12-40 8 a. m.:-to 11 a. m. Discussions with Dr. Moonje, Bhai parmanand, Dr Mookerji. Dr. Naidu, R B. Ramaswamy Shastri; Indra Prakash; Padmaraj Jain, Ashutosh Lahiri & several other local leaders.

12-30 to 4-30 p. m. Open Session. Veer Savarkarji was formally proposed as the president

for the fourth time in an unbroken succession

1 to 2 p m. Local programmes Rashtra Git etc.

2 to 3 p m Speech by the chairman of the Reception Committee

3 to 4 30 p m. Presidential speech by Barriser Savarkar As soon as the President began to deliver his Presidential speech, the whole pandal was resounded by Hindu Mahasabhait slogans for nearly 10 minutes

8-30 to 10 p m Discussions on Session Trust and other Provincial matters with the Parties concerned

29 12 40-8 to 9 a m Discussions with Leaders.

9 to 12 Meeting of the subjects committee at Dr Naidu s Bunglow Several Resolutions were discussed mainly the War Resolution

3 to 8 p. m Open Session The Resolutions

mainly the War Resolution were put in the open Session for votes.

5 to 6 p. m. Veer Savarkar's speech in support of war resolutions.

9 to 10 p. m. Discussions with Dr. Naidu and other leaders.

30-12-40–7 to 8 a. m. Discussions with some Madras Provincial leaders.

8 to 9 a. m. Group Photo with the office bearers of the Reception Committee.

3 to 7 p. m. Open Session. Some remaining Resolutions were put to vote

4-30 to 6 p, m. Barrister Savarkar's concluding speech.

10 to 12 Informal talks with Syt. Ganpat Rai; Dr. Moonje; Bhai Parmanand, Mahashay Ratanchand; Viroomal Begraj and some other leaders.

Election of the All India H. M. S. Working Committee and All India Committee and venue for

the 23rd Hindu Mahasabha Session (Behar was decided as the venue)

7 to 8 p m He was accorded reception and presented with an address by the Maharashtra Mandal Then he opened the exhibition which was held in the same premises where the Session was held

8 to 10 30 p m Discussions with Bhai Parmanand Dr Moonje, Bar Chatterji Dr Naidu Ashubabu, Viroomalji and others

Left Madura by the Special on the same day (30-12-40) at about 12 night The special took its long haults at Tanjore, Trichanapally and Madras and reached Poona on the 3 1-41 early in the morning Enroute to Poona reception on almost all stations was accorded to the President

Left Poona immediately and reached Bombay at about 10 30 a m on the 3 1-41 Veer Savarkarji had to take complete rest, under medical advice, after the strain & stress of the Madura Session

1941

Nasik Tour (18th–20th Jan. 1941)

To Preside over the Centenary ceremony of the Public Library at Nasik:-

Left by Punjab Mail at 5-50 V. T. on the 18th.

Reached at about 9 p m. A grand reception was accorded to him on the Nasik Station.

10 to 11 p. m. Dinner with local leaders.

19–1–41 8-30 a m to 10-30 a m. Opening of the Statue of Swantatrya Kavi Govinda. A very inspiring lecture in memory of Kavi Govinda.

11-30 to 12 Attended the exhibition of Historical things.

12-30 to 1-30 Dinner and discussion with some leaders of Nasik

4 p. m. Started for Trimbak.

5 p. m. Reached Trimbak. A very grand Reception was accorded to him at Trimbak

5 to 5-30 p. m. Address on behalf of Trimbak Municipality was presented to him unanimously.

5-30 to 6 Public Lecture at Trimbak in which he

exhorted the Hindus of Trimbak to make the Hindu Mahasabha Organization as strong as anything

Left Trimbak *for* Nasik *at* 6 p m and reached Nasik at 6-45 p m

7 to 9 p m. A Lecture on behalf of the Public Library in a richly decorated Pendal on the ground of New English School The meeting was attended by more than eight thousand persons.

10 to 12 Night -Discussions on several important subjects with some leaders of Nasik District.

7 to 7-30 -Group Photo

Left Nasik by Nagpur Mail at 9 a m and reached Bombay at 12 noon on the 20th January 1941

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In months of Jan & Feb 1941 Bar Savarkar interviewed Dr Radha Kimud Mookerji, Bar Metha Sir V N Chandavarkar, Dharmaveer Kha nnaji Bar Jayakar Prof V G Deshpande, Babarao Khaparde and others and held talk on political matters at his residence 'Savarkar Sadan' Dadar

Bar. Jamnadas Election-propaganda.
POONA TOUR

For a lecture in connection with Barrister Jamnadas Mehtas Election to the Central Assembly.

9-3-41 Left Bombay by Poona Passenger at 12-50 p. m. Reached Poona at 4-30 p. m.

5 to 6 p. m. Discussions with Bar. Mehta Tatnis and some other leaders in connection with the election.

6 to 8 p. m. Addressed a largely attended public meeting (more than 20 thousand) in Tilak Mandir. He exhorted the Hindus not to commit the same mistake again in voting and getting elected the Congress Candidate but vote for Jamnadas Metha who was standing on the Hindu Mahasabha Ticket and thus save the interests of Hindudom as a whole.

8 to 8-30 p. m. Tea Party at the house of Syt. Annarao Vartak's (Kedari) house.

9 to 11 p m. Discussions with Syt. G. V. Ketkar Syt. Manickchand Gulabchand and some other leaders.

Left Poona the very night by 11-45 p m train and reached Dadar early in the morning of the 10 3-41

Sitting of the Working Committee of the Hindu Maha Sabha on the 8th 10th and 11th March 1941

9-3-41 The President could not attend it as he had to go to Poona to address a public meeting in connection with Barrister Mehta election So on that day Dr Mookerji presided Important Resolutions were only discussed and kept for final discussion for the next day

10-3-41 9 to 11 -Interviews with many leaders who had come to attend the meeting

10-3-41 12 noon to 5 p m The Resolutions discussed on the 8th and 9 3-41 were put to vote and passed.

The war Resolution could not be settled finally on the very day as the reply from the Government of India was expected

11-3 41 The last day of the Meeting

The Resolution which could not be finally settled as the reply from the Viceroy was to come, was discussed in the light of the letter from the Viceroy received on the 11-3-41 and finally decided that the Mahasabha had put a time limit up to 31-3-41 for the negotiations to continue between the Hindu Sabha and the Viceroy and that the final decision would be arrived at on 31-3-41 up to which time the Maha Sabha would wait to see whether her demands are justified or not and in the light of that final reply from the Government the Mahasabha will decide as to what steps she should take to safeguard the interests of the Hindudom as a whole.

On this day the meeting was held in Savarkar Sadan, Dadar.

NON-PARY CONFERENCE ON
13-3-1941 & 14-3-41 AT
TAJMAHAL HOTEL.

The Conference was presided over by Sir Tej Bahadur Sapru. Some of the prominent leaders

who joined the Conference were Dr M R. Jayakar, Vice-chancellor Chandavarkà, Sir Jagadish prasdad, Dr Mookerji, Dr Moonje Pt. Kunzru and many other All-India leaders

13-8-41 —12 to 5 p. m Barrister Savarkarji attended the Conference

14 3-41 12 to 5 p m 3 to 3-45 Barrister Savarkar on request of Sir Sapru spoke in support of the War Resolution

At the termination of the conference Sir Sapru thanked Barrister Savarkar in the presence of all Press reporters etc. for the support he lent and guidance he gave to the conference & thus saved ' it.

HINDU NEW YEAR DAY
GUDHI PADWA DAY

28 March 1941 (1) 8 to 10 a m Visit to Mahim to attend the opening of a temple of Keer Seth. The function was presided over by Bhat corporator

(2) 12 to 4 p m Visit to Ghatkopar to

Gurukul, Hindu class & Hindu Sabha all the while exhorting the Hindoos of Ghatkopar, especially Gujarathis to take up Hindu sanghatan work immediaely to safeguard Hindu interests.

5 to 7 p. m. Visit to Zarapkar Tailoring college to preside over their annual function;

NAGPUR TOUR

11-4-41 to 14-4-41

To attend the 4th working Committee of the Hindu Mahasabha which was held on the 12th & 13th of April to consider War Situation. 11-4-41 left Bombay by 5-45 Nagpur Mail.

Reached Nagpur at 8 a m on 12-4-41. Thousands upon thousands of Hiudus were standing on the platform with many Hindu Sabhait leaders, garlands in their hands shouting out Hindu Sanghatanist slogans—awaiting their esteemed Rashtrapati Veer Savarkarji. As soon as the Train entered the station the enthusiatic crowd rushed to the President's car to have a first chance to garland their hero

But while doing so, Mr Mowkar, one of the staunchest Hindu sanghatanist leaders while trying to catch the handle of the car to, garland Veer Savarkarji first slipped off the board and fell down under the train with garland in his hand and waiting anxiously even in that condition for Veer Savarkar s Darshan as soon as he saw Bar Savarkar he died !! At this time the whole crowd was disappointed nay, some leaders got a shock to hear the sorrowful news. The whole city seemed to be mourning over Mr Mowkar's accident.

The Working committee was also cancelled

In the evening huge funeral procession of late Mr Mowkar

Barrister Savarkar too went to the cemetary to have a last look at the hero of Nagpur His dead body joined eternity The President paid tributes to the heroic qualities possessed by Mr Mowkar and exhorted the Hindus who gathered there to emulate his example.

8 to 10 p m. Meeting of the Working Committee

was held to pass a condolence resolution regarding the sad death of Mr. Mowkar Ultimately informal decision regarding the war situation was arrived at.

13-4-41 - 8 to 11 p. m Informal Meeting of the leaders from different districts from C P. to discuss the situation re: War & regarding "Direct Action" The President read out the gist of the Viceregal correspondence and told them that the last word will be given by the All India Committee whether 'direct action' should be resorted to or not

1 to 4-30 p m Meeting of the Working Committee took place at the Bungalow of Shriman Ghatate. In which it was decided that the final decision should be given by the A I. Committee in accordance with the requisition received by the President. The resolution was passed to that effect.

5 to 7-30 A va-t public meeting took place. The President spoke for about an hour and a half. Paid ributes to the activities of the late Syt Mawkar and then spoke on "Hindu Militarization."

Left Nagpur the same night by 9 30 Bombay Mail and reached Bombay at 4 p m on the 14-4-41

In Nagpur on the 13-4-41 (4-30 to 5 p m) Loknayak Aney had come to see Bar Savarkar at Bobde's bungalow Discussions in connection with the news appeared in the paper that the Hindu League ' had set up a candidate to contest the election at Calcutta to oppose Ashu Babu The news was contradicted by Loknayak

POONA TOUR

17th & 18th May 1941

Started on 17th May 1941 by 7 O Clock train (Poona Mail) reached Poona at 10 a m Grand reception on the Poona station

11–12 Informal talk with local workers including Demle, Mamarao Date and others

3 to 4 attended the Ice cream party Dr Gokhale gave an Ice Cream Party which was joined by some 200 guests 4 to 5 30 a meeting in connection with Hindu Rashtriya Nidhi. 10,000 Rs were collected on the spot

There was first meeting wherein the Nidhi was inaugurated, Veer Savarkar, Tatyarao Kelkar, L.B. Bhopatkar & others attended.

5 to 7-30 Attended the function on the Maharashtra Mandal for which Bar. Savarkar was specially called. He delivered before a vast audience a lecture in Marathi. on " Hindu Militarization. "

8-30 to 9-30 p. m. Informal talk with Poona leaders in connection with All India Committee & the Direct action resolution.

18-5-41 8 to 9-30 Visit to R. S. S.

10 to 12 Informal talk with G V. Ketkar Mamarao Date and other leaders in connection with A I. C. Left Poona in the evening on the same day and reached Bombay on the same night.

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In the months of March, April, & May, Veer Savarkarji had interviews with Bar. M. R. Jaykar & Sir Jagdish Prasad in connection with the Sapru conference, with Messrs. Barve & Kothari regarding a news paper scheme & also with Bar. Metha,

Ramarao Deshmukh Messrs Khanvilkar & Dharap also came for a talk on the 'Hindu Rashtriya Nidhi

These three months were full of stress & storm owing to the Moslem rioting in Bombay

Bombay Hindu Sanghatanists after all put a check to this wave of Pakisthani Riots & strengthened the defensive morale of Hindus in general

CALCUTTA TOUR

To attend All India Committee of the Hindu Mahasabha

11-6-41 to 18 6-41

Left Bombay on the 11 6-41 by Nagpur Mail Reached Calcutta on the 13-6-41 in the morning a very grand Reception was accorded on Howrah station

10 to 12 a. m Interviews with some leaders–Ashu Babu, Indra Prakash &c

4 30 to 6 Interviews with Indra Prakash, Prof Deshpande Syt. Barve etc. Regarding A I C

6 30 to 8 Informal discussion with some Bengali member of the A. I C in connection with the A I C.

14-6-41:-8 to 11 a. m. meeting of the Working Committee of the Mahasabha took place.

3 to 7 p. m. Open session of the A. I. Committee the main Resolution was moved and some other minor resolutions were passed.

8 to 9-30 p m. Informal discussions with Prof. Deshpande, Mama Date and others.

15-6-41- 8 to 12 a. m. Open Session of the A. I. C. in which the main resolution 'postponing Direct Action under 'the present cirumstances' was passed by a majority.

3 to 4 p. m Visits to Maharashtra Mandal with some members of the A. I. C.

6 to 8 Public lecture. on 'Hindu Militarization' in the Ashutosh Hall before a packed hall.

16-6-41-8 to 9 p. m. Opening ceremony of Sir Ashutosh Mookerji's memorial Slab

9-30 to 10-30 Sikh Gurudwar lecture on Hindu Militarization

11-45 to 12-30 Visit to Kali Mandir An address was presented to him by the Pujaris.

12-45 to 1 Attended the meeting in connection with the anniversary of late Babu Chittaranjan Das

4 to 5 Discussions with students in connection with Militarization & the Pakisthani Riots

5 to 5-30 Interview with Shri Savitri Devi

6 to 6 30 Chatterji family came to see Veer Savarkar

Left Calcutta by 7 in the evening Reached Bombay on the 18-6-41 in the morning

This Calcutta meeting was a triumph of the correct lead given by the Presidet in his Madura speech

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Along with the daily interviews with many big personalities Bar Savarkar had to attend many functions in Bombay one of which took place on the 29 th June. A Press note on it runs as follows –

Mass Conversion of Christians to Hinduism An Important Shuddhi Ceremony and Pan-Hindu Dinner at Bombay Veer Savarkarji Presides

"A very important Shuddhi ceremony took place at MAHIM (BOMBAY) on the29 the June, 1941 under the Presidentship of Veer Savarkar

In the days of the Portuguese inquisition hundreds of thousands of Hindu families were forcibly converted into Christianity almost at the point of the bayonet. After some four hundred years or so when the Hindusanghatan movement set in, recently Shri Masurkar Maharaj of Satara succeeded in, reconverting on a mass-scale ten thousand of these Christians back into the Hindu fold only a few years ago. This striking success of the Sanghatan movement naturally roused organised opposition on the part of the Missionaries in Portugaese India and Bombay But after streneous efforts of the Hindusanghatanists on all sides, a second campaign of mass reconversion into the Hindu fold is launched and promises to turn out as successful as the first The Bombay Provincial Hindusabha reconverted this week the first batch of some fifty Christians whose ancestors were forced to be Christians and who had to continue there for the last three hundred years. Dr. Purandare who lead this movement along with Rao Bahadur Bole Dr. Savarkar and many distinguished Hindusabhait leaders attended the function. A big sacrificial 'Hom' was performed Shriman Bhagojisheth Keer, who has built a number of Pan-Hindu

temples wherein all Hindus from the socalled untouchables to Brahmins and Kshatriyas are allowed to worship without any caste discrimination paid all the expenses of the Shuddhi ceremony and presented Dhotees and Saris to all reconverted men and women The spirited and highly inspiring speech of Veer Savarkarji created such an enthusiasm among the largely crowded audience of Hindus of all persuasions who attended the meeting that amidst loud and continuous shouts of 'Hindu Dharmki Jay' and 'Hindusthan Hinduonka, thousands of them expressed their readiness to dine there and then with the newly converted Kolis and to raise marital relations with them in future Accordingly nearly a thousand men and women, Brahmins, Kshatriyas, the socalled depressed classes and the newly converted Hindus took part in a Pan-Hindu dinner Veer Savarkarji himself was observed sitting and dining right in the midst of the newly converted Hindu brethren."

POONA TOUR

25-7-41 to 3-8-41

To attend (1) Sapru Conference (2) to go to Miraj and Sangli (3) to attend Lokmanya Anniversary

Left Bombay on the 25-7-41 by 11-45 at night

Reached Poona early in the morning on 26-7-41. Grand reception on Poona Station.

6-30 to 7 Informal talk with Bar. Metha, Mamarao Date etc.

9 to 10 a. m Interview with Lala Ganpat Rai. Talk in connection with Sapru conference.

10 to 10-30 Interview with Hari Ram Sheth and Raja Maheshwar Dayal.

10-30 to 11 a m. Interview with Dr Moonje.
3 to 5 p. m Attended Sapru conference.

6 to 8 p m. Informal discussion with Mamarao Date, Syt. G. V Ketkar and others.

9-30 to 10-30 a. m. Discussion in connection with Militarization before some 100 youths

27-7-41:–8 to 9 a. m. Discussions with Syt P N Sapru, Syt Kalikar.

9 to 9-30 Interview with Lala Ganpat Rai.

10 to 12-30 Attended the Sapru conference. Spoke on the Main resolution for 45 minutes.

3 30 to 5-30 Attended the conference. The Conference was over by 5 30 p m

6-45 to 8 30 Informal discussion with Ketkar Date Dr Jejurikar and} others in connection with Sapru conference

28-7-41 -8 to 8-45 a m Tea party at Syt. Abhyankar s house

9 to 10 Photo at Everest studio

10 15 to 10-30 Visit to Helium Battery Works.

10-45 to 11 15 Visit to Nanal Vaidya's House.
3-30 to 4 Talk with Mr M M Kelkar Re. 2nd Print of 'Hindu-Pada-Padashahi

4 to 4-30 p. m. Talk with Syt. Bhave his old friend who afterwords contributed, Rs 1001/- to the Hindu Rashtriya Nidhi

6 to 6 30 Talk with Syt S. L Karandikar

7 p. m Talk with Mamarao Date

Left Poona for Sangli by 10 O Clock Mail with Syt C Kelkar Reached Sangli in the morning at 7

A grand reception was accorded on the station

Some 150 garlands from different institutions were presented to Veer Savarkarji.

Then Veer Savarkarji along with Syt. N. C. Kelkar was taken into in the finest procession Sangli ever witnessed. Some 5000 hindus joined the procession.

Veer Savarkarji was garlanded at many places At some places ladies waved auspicious lights, and thus after one hour and a half the procession was stopped near the statue of Lokmanya Tilak. Bar. Savarkar garlanded the statue of the Great-Veer and delivered a lecture appealing the Hindus to join under the Real Hindu Flag.

9 to 9–30 Visit to Mr Gadgils (Saraf) House for Tea.

9-30 to 10–Photo.

10-15 to 10 45 Visit to Maratha Temple. Appeal was made by Veer Savarkarji to the Marathas to join Military in Hundreds.

11 a. m. Arrival at Gadgil Saraf's Bungalow who was the host at Sangli.

11-30 to 12-15 noon Dinner with several other

leaders and guests prominent among them were Syt. Velankar Syt Godbole Syt. K B Limaye Prof Gokak etc

2 1o to 3-30 Discussion Re. Hindu Rashtriya Nidhi and an appeal was made to those who joined the meeting to contribute for the Nidhi of Rs 10,000 which Sangli meant to present to Veer Savarkarji.

4 to 5 p. m Visit to Seva Samiti Lecture on the Duties of Hindu Ladies Some 500 ladies attended the function.

5-15 to 6 p m Tea at Madhav Nagar at Syt K B Limaye's Bungalow

6 30 to 8-30 Public lecture Veer Savarkarji spoke for an hour and a half, before an audience of some 20 thousand persons on "Absolute Ahimsa is an absolute Sin' Before the beginning of the meeting Veer Savarkarji was garlanded Syt N C Kelkar Presided Such a vast meeting was the first of its kind in Sangli

9 30 to 10 p m Discussion with some guests who had come from Kolhapur, Kurundwad and other nearby places.

30-7-41-8 to 8-30 a. m. Visit to R. S. S. advising the students to join Military forces.

8-35 to 8-45 Visit to Anath Vidyarthi Griha.

9-15 to 9-45 A Visit to Ganpati Mandir and talk with Shrimat Shankaracharya

9-50 to 10-30 a. m. Visit to Gajanan Mills of Syt. Velankar.

Left Sangli for Miraj at 10-30 a. m.

10-45 a m. Reached Miraj. He was taken to Sardar Kurlekar's Bungalow (Sardar Kurlekar was the host at Miraj) in a procession which lasted about half an hour.

11 to 12-15 Informal talk with local people in connection with Hindu Rastriya Nidhi.

3-30 to 4-30 p. m. Lecture in Willingdon college on Military Training

5 to 5-30 p. m Visit to Seva Samiti

5-30 to 6 p m Visit to R .S. S Branch.

6-30 to 8-30 Public Lecture before an audience of some 10 thousand persons on (हिंदु राष्ट्राचें राजकारण) Political Ideology of Hindu Mahasabha. Before the beginning of the meeting

Bar Savarkar was garlanded by some 50 different institutions and then an address on behalf of Miraj Hindus was presented to him.

Rs. 2101 were contributed to Hindu Rashtriya Nidhi.

Left Miraj for Sangli on the same day by 9 30 night train

Reached Poona on the 31-7-41 *early* in the morning

31-7-41—6 a m Arrival at Poona

9 to 10 Talk with Local People Re -Sangli & Miraj tour

2 30 to 4 p m. Visit to the Nanal Vaidya Karkhana and Vaiddyakiya College and lecture in the college.

5-30 to 7 p m. Visit to Dr B P Paranjape

8 to 9 Talk with Syt. Ketkar and Mamarao Date.

1-8-41-8 to 9 30 A talkie of Veer Savarkar's speech was taken at Brilliantine Studio and dinner at R. B Thube's House

4 to 5 15 p m Visit to Santa Nerlekar's House Syt Nerlekar showered Rs 1000/ over Bar

Savarkar & offered that amount for Hindu Rashtriya Nidhi with a thrilling devotion.

5-30 to 6-30 Visit to Sardar Kale.

6-30 to 8-30 Attended the lecture of Bar Jaykar in the Tilak Smarak Mandir.

2-8-41 8-45 to 9-15 Visit to 'Hindu Bhandar.'

10-30 to 12-30 attended the conference of Maharashtra Hindu Sabha workers.

3-30 to 4 Visit to 'Hindu Anathashram'

4-15 to 5 p. m. Again Visit to the Maharashtra Hindu Sabha worker's conference.

5-15 to 5-30 Visit to Maharashtra Karkhandar's Association.

6-30 to 8-30 The memorable public lecture before an audience of more than 50 thousand on Pakishthan.'

Left Poona for Bombay by 11-45 p m. train and reached Bombay at 6 a. m on the 3-8-41.

VEER SAVARKAR'S ROUSING TOUR

" The Tilak Week in Maharashtra was observed with great enthusiasm After attending the Sapru Conference at Poona, Syt. N C Kelkar and Veer Savarkarji undertook a special tour in order to raise

contributions to the Fund for which an appeal was made by the Maharashtra Provincial Hindusabha At Sangli they were taken in a huge procession amidst continuous showers of flowers Ladies in groups from place to place waved the auspicious lights to greet Veer Savarkarji A mammoth meeting of some twenty thousand people the like of which Sangli never witnessed was addressed by Veer Savarkarji He was given a grand reception by the college students as well At Miraj another meeting of some ten thousand persons the largest ever held at Miraj gave an address to Veer Savarkarji On his return to Poona a grand reception was accorded to him Sant Nerlekar showered one thousand Rupees on Veer Savarkarji as we shower flowers, when he greeted him In the evening Veer Savarkarji addressed a meeting which broke the record even of meetings at Poona and which was attended by not less than thirtyfive thousand persons, with one of his most stirring speeches. Out of the intended sum of two lacs of Rupees for which appeal was made to Maharashtra for its own Provincial Hindu Sabha, it was announced in the meeting that one lac of Rupees were already contributed in cash during that week

and promises are still pouring in from all parts of Maharashtra. Veer Savarkarji returned to Bombay on the 3rd of August, 1941."

AUGUST 1941

In the month of August Veer Savarkarji had interviews with Dr M. R. Jaykar, Bar. Jamnadasji Mehta, Mr. K. M. Munshi, Pandit Neelkanthdas leader of Orrisa, Divekar Shatri, Rt. Hon'ble V. V. Kalikar of Nagpur, Mr. Shankarrao Joshi from Karad and many other persons.

Mr. Morrison on behalf of 'March of Time' New York, America also called upon the President. Had a formal talk on the Hindu Mahasabha policy.

Owing to the prospective Ganesh festival in the last week of August, Veer Savarkarji was invited by numerous 'Ganesh mandals' in Bombay and outside. He could not go outside owing to the heavy work of the office. He could not also accept all invitations from Bombay. So he laid down two conditions for the acceptance of the invitation. One was about the actual aid to the 2 lacs Hindu Rashtriya Nidhi upto Rs. 100 at least. Secondly he

wanted the Ganesh Mandals to allow publicly in the meetings one the so-called untouchable gentleman to vindicate his birth-right and a humanly treatment at the hands of his co religionists.

So began the series of Ganesh festival and Hindu Rashtriya Nidhi lectures in Bombay.

The first public lecture took place on the 29th of August 1941 in Hemraj wadi in Girgaum Veer Savarkarji addressed an audience of 2000 and explained the pernicious scheme of Pakisthan In the beginning he garlanded the socalled untouchable gentleman he had brought with him and thanked the Hindu public for having taken the right step "The required purse was given also to the Hindu R Nidhi On 31st August Veer Savarkarji was publicly honoured on behalf of Gaiwadi, Girgaum, in the Ganesh Festival The President was given a purse of Rs. 651 for the H R. Nidhi and Hindu Sanghatan work He addressed a vast audience of 10,000 and expounded the unchallengable fundamentals of the Hindu Maha sabha After his lecture, a Parsi gentleman arose and supported his views, in loud clappings of the appreciative public

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On the 3rd September the 4th lecture was arranged at Gaodevi. Veer Sawarkarji entered the Gaodevi temple along with the so-called untouchable. In the lecture he stressed the futility of absolute non-violence and proved how it would turn out 'an absolute sin.'

On the 5th September the last of the Ganesh-festival-lecture series took place in the Jagannath chawl in Fanaswadi, wherein Veer Savarkarji took a review of the lectures given in Ganesh Festival & thanked the Hindus of Bombay for having shown therein of Hindu consciousness.

Not less than 1200 Rupees were contributed in all, owing to these Ganesh festival lectures to the Hindu R Nidhi. But the more important aspect is the fact that nearly 50,000 Hindus in Bombay actually heard the convincing voice of the President The President also had paid tributes to Bombay Hindus

& Hindu Sanghatanists for their manly stand in the recent riots & for their present enthusiasm

The non-Hindu Sanghatanist papers, got *impatient at the thought of the sands shifting under* the feet of Congress ideology and took every chance of giving a vent to their choked up mentality

Some mis-representation was called up by the 'Bombay Sentinal' regarding Veer Savarkar & the treatment given to the socalled untouchable, to which a smashing reply was given by Veer Savarkar, which runs as follows —

To the Editor Sentinal, Bombay

I have just received a cutting from the issue of your paper dated 1?-9-41 under the caption 'Savarkar's strange conduct at Ganpati-Festival' The report you have published in it is so inaccurate and at places maliciously lying that it is rather strange how a veteran and responsible journalist should have been duped into accepting it so unquestionably true as to comment upon it at some length First of all you state 'Mr Savarkar had announced that he would attend such functions on two conditions; one that he would be permitted to take a Depressed-class youth along with himself

who would garland him if he so desired " And then you proceed to say that accordingly at a meeting held at Jethabai Building ' the Harijan youth garlanded me but was not allowed by me to garland the Ganpati-immage. Now, I never dictated any such absurdity as a condition that an 'Untouchable' gentleman should garland me. On the contrary I requested the organizers of the Ganpati-festival to allow the socalled ' Untouchable ' Hindus to attend meetings where they wanted me to speak and to treat them in those public functions with perfect equality with the socalled ' Touchable ' Hindus. Accordingly, I was glad to note that I received so many invitations of public festivals that I could not find time to address them all. This in itself was a pointer indicating that the keenness of sentiments regarding untouchability was getting blunt and the Social conscience was going strong against untouchability so rapidly and vigourously as to make us feel confident that it might disappear altogether with a decade or so. In order to emphasise my protest against untouchability which has involved in my above condition, I attended a series of meetings in the festival accompanied by a gentleman belonging to the socalled untouchable

caste He was not a youth as you mentioned but an elderly person and social worker in the cause of the removel of untouchability of longstanding I found that thousands of Hindus who attended my lectures as well as the 'Utsava' committees treated my coreligionist 'Untouchable brother as a distinguished guest who was always given a seat of honour next to me on the dias and was treated with perfect equality and respect At the opening of every meeting it was I who used to garland my Untouchable brother to symbolise and express the sense of equality which I wished the Hindus to observe in all public functions irrespective of any caste bias The meeting you referred to was not held at 'Jethabai Building The 'Depressed-class gentleman who accompanied me was not a youth, it was not he who garlanded me but it is I who garlanded him There was no question raised of garlanding the immage until my speech was over and the meeting came to a formal and orderly close after a couple of hours' of proceeding and the audience dispersed It was half an hour after I had left the hall and was attending a party in another building nearby that I came to know that someone raised a question after somewhere at the close of the meeting at one end

of the hall, of garlanding the immage. As the whole function was already over long before, there was no question of my allowing or dis-allowing him. Without wasting more space it is enough to point out that you will now realise from the above that almost every statement in your report is inaccurate and at places concocted.

Apart from this passing incident I may mention here in general that it is well known that not only once or twice but on hundreds of occasions I had myself taken my brethren belonging to the Mahar or Chambhar or Bhangi castes along with Brahmins or Marathas or Vaishyas and conducted publicly Pan-Hindu worships in festivals- and even temples to the accompaniment of the chanting of the very Vaidic Mantras. During this very Ganpati Festival I visited the temple at Gaumdevi along with my 'Untouchable' brothers right up to the immage and publicly congratulated Mr. Goregaokar and the other Trustees of the Temples in throwing them open to all Hindus alike.

Of course I preach and practice all this because

I feel it my duty to remove Untouchability—a duty which I owe to humanity and Hindudom alike and not because I care to cater for the flatterings of the socalled Untouchables' On the contrary I hold that the 'Untouchables' in this respect are not altogether entitled to be looked upon as suffering Saints. Because the Untouchables themselves are guilty of observing Untouchability towards others whom they consider lower to them according to their scale of superiority of caste The fact is that both Touchables' and 'Untouchables' not only amongst the Hindus but even amongst the Moslem castes are guilty of this sin and the best way to remove this unjustifiable social curse is that all of us should admit a commom responsibility and should try to cleanse ourselves of this sin in a repentent mood"

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Illness owing to The strain ensued even while this series was going on Still Savarkarji carried to a finish his proposed lecture series

Naturally he had to take compulsory rest for a fortnight or so He suffered from throat trouble and cold.

Even while down with fever, in his bed, he had to hold talks with Dr. Varadarajalu Naidu the the General Sec. of the Mahasabha, Sir J. P. Shrivastav leader of U. P. Hindus on the 9th & 10th September.

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In the following week many major interviews took place Bar. Ramrao Deshmukh, Balshashtri Hardas, G V. Ketkar & S. L. Karandikar were the chief persons who had come to Savarkarji.

Shri M. S. Golwelkar, the Sar-Sangh-Chalak of the R. S S had also come for an interview, had a free talk with Veer Savarkarji.

Some important Marwari leaders from Jodhpur had also come to see the President.

On the 27th Sept. in the evening a grand function

took place in the honour of Veer Savarkarji on the Robert Money School ground on behalf of the Swastik Sangh, Bombay

Bar Savarkar was given a purse of more than 7000 Rs to be given to the Hindu R. Nidhi and Hindu Sanghatan work

Bar Metha Presided Bar. Savarkar spoke on the 'War policy of the Mahasabha' and exhorted the Hindus to Militarise themselves and take utmost advantage of the opportunities thrown open by the war

On 30th Sept The Vijaya Dashami Day, Veer Savarkar attended the opening ceremony of 'The Hindu Bhandar' Dadar (Lady Jamshedji Road) in the C K. P Hall Dadar Mr G V Ketkar Editor Mahratta, was the chief guest.

Mr A S. Bhide Guruji made the introductory speech

Mr Ketkar made his main speech Mr Badami the Hindu-Sanghatanist also spoke. Veer Savarkar made a stirring speech in concluding the function

At night, at 9. P. M Veer Savarkarji was honoured on behalf of the Angrewadi, Girgaum.

Nearly 10,000 Hindus packed the premises of the wadi. Veer Savarkar was given a purse of Rs. 501 to be given to Hindu R. Nidhi. Prof. P. V. Kane Presided.

Veer Savarkar spoke on the 'Charges laid at the door of Mahasabha.' He spoke on 'communalism and nationalism' It was one of the most memorable speeches The vast andience was rapt with enthusiasm on this **Dasara** Day.

Veer Savarkarji thundered, "O you! Hindus You are more than a match to any race, in the point of wealth, military potentialities and the staying out power. Your past is unparalleled.

Stand firm as a rock on the ancient foundation, of your 'Hindu-Rashtra' as Hindus and Hindu-Sanghatanists. You have so far dealt with your past national calamities very bravely and majestically too!

The weak-kneed are nervous to stand on this firm foundation and are found running after the shifting sands of pseudo national politics!

Don't worship false Gods henceforth If at all worst comes to worst face it as Hindus and even be effaced from the face of the earth as Hindus dropping last drop of blood as Hindus!

But be sure! that such an eventuality is not your fate! Take Courage in both of your hands! Dream the past and take a bold leap into the future and one day you will find this our land of Hindus reserved for Hindus alone on the map of the Earth as Germany is for Germans, or England for the English"—

Hindu Dharma ki Jay!
Hindu Rashtra-ki Jay
Hindusthan Hindu-onka!!

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